

EXTRACT FROM THE "INDEPENDENT" for March 17th, 1898.

"A WARNING FROM ST. PETER'S."

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"The fourth charge that he (i.e. the Archbishop) is leading a life of great splendor and worldly show, means a great deal but yet ^{it} says nothing. It is cruel on the part of your Eminence not to mention in detail the charge actually wants to say; and we hope our plain language will be pardoned.

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This amount, \$160,000,000, is, of course, vastly greater than the annual expenses of the Roman Court, or even of all the missions and organizations attached to it, and there appears to be some mistake about it. The Archbishop proceeds:

"Then, too, we must take into consideration our surroundings. In Chile nobody is respected unless he is rich. Rank signifies nothing without money. Therefore, it is necessary that the highest representative of the Church should expend large sums of money, so that our religion may appear in greatest grandeur and be honored by the people accordingly. And yet, incredible as this may seem, in spite of all our efforts in this direction, the evil spirit is making rapid progress, and the present times can be called the age of Satan, but not the age of order or fear. Our method of living is not more magnificent than that of Church dignitaries elsewhere; and we have the purpose of continuing this splendor as heretofore, for the purpose of unfolding the glories of the Church and our religion, and for the greater glory of God."

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The Independent

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Office - 32 Washington Sq., N. Y., New York

Already sinister reflections are expressed concerning those institutions which have shown a readiness to submit to a change in the disposition of their charters in order that the imputation of "sectarian" control and influence may be set aside. Not only is the severance in these instances of the historic relation between the college and the religious body that founded and nurtured it, open to serious ethical objection, but it may be unhappily construed by many friends and patrons of these institutions as a sacrifice of principle for monetary gain. Controversies are thus provoked and college constituencies are likely to be weakened.

It is a misfortune that Mr. Carnegie in carrying out a great purpose for the betterment of the teaching body in the country cannot bring himself to see that neither religious influence nor religious control is an element to be feared in the development of higher institutions of learning. On the contrary, an element certainly to be viewed with alarm is the building up of an immense fund for educational achievement the benefits of which are rigidly limited to those institutions in which *ex professo* Christian influence is debarred from the academic and administrative policy prevailing. No doubt this is the motive underlying the contention of a speaker in the recent Chicago Conference of the Pan-Presbyterian Alliance, that no greater enemy to Christian teaching exists to-day than this same Carnegie Foundation.

The Christ of the Andes.

During the past week an effort was made by AMERICA to locate the authorities for the statements put forth during the recent convention at Rochester, N. Y., of the body called "The Student Volunteer Movement" concerning religious and moral conditions in South America. This Rochester gathering was the "quadrennial convention" of the "Volunteers," and its "message to the students of North America," according to John R. Mott, chairman of the executive committee of the "movement," was to summon "the three thousand representatives of the seven hundred leading institutions of higher learning in North America, and through them their fellow students, to face an absolutely unique world situation." Mr. Mott, who lives in Montclair, N. J., is also the itinerant and foreign secretary of the national board of the Young Men's Christian Association. According to his remarks, and what was said during the convention by several other leading delegates, this "unique world situation" consists chiefly in "a demand for university men in the diplomatic, consular, civil, military and naval services, and in the commercial and industrial enterprises as well, to devote themselves with like missionary motive and consecration to Christianizing the impact of Christendom on the non-Christian world." His executive committee report gives this further explanation: "There is a large and growing demand for American and Canadian students, both men and women, to go out to different parts

of the non-Christian world to teach in government schools and colleges and in other non-missionary institutions. Scores of our fellow-students are now holding such positions in the Philippines, in Japan, in China and in Latin America. The demand for such workers will increase; hundreds will probably be required within the next few years. Such teachers, outside of the classroom, in the several hours each day at their disposal, have a wonderful opportunity to expound and illustrate the teaching of Christianity among those over whom they have won such large influence in their regular work, and to help the missionaries in many other directions."

The inclusion of Latin America among the "different parts of the *non-Christian world*," in which this proposed turning of government officials into adjuncts of proselytizing missions, will be noted. The record of the Rochester convention also shows that the star-performer in regard to Latin America was Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, who began his oration on "Our Spiritual Obligation to Latin America" with the assertion: "In setting forth conditions in South America, we are not provoked by any attitude of hostility or prejudice in regard to the Catholic Church." An analysis of what he continues to say fails to show any sincerity in this protestation of honesty. He starts out with a wail: "Latin America, especially South America, is a country of appalling illiteracy," and then, like all his ilk, is moved at once into groans and lamentations over its moral corruption, especially of the clergy. The infamous assertions he makes against the latter he bolsters up with: "I will not here express my own judgment but read to you from the pastoral letter of the bishop of Caracas in Venezuela;" and as this is not enough he adds: "Let me quote from the letter of the Pope to the Clergy of Chile."

A formal report of that Rochester convention has been sent out to the press, in a broadside sheet, from F. P. Turner, General Secretary of the Student Volunteer Movement, which has its office at 125 East 27th Street, this city. When a representative of AMERICA asked there for the documentary confirmation of Mr. Speer's assertions all responsibility for them was disavowed, and the query was referred to him personally. At Mr. Speer's office, in the Board of Presbyterian Missions, 156 Fifth Avenue, it was stated that Mr. Speer was now in Scotland on his missionary work, and would not be back for a month. His representative was asked if copies of the alleged letters of Bishop and Pope that he mentioned in his address could be seen, or the name of the bishop given, and the answer was a negative. This matter belonged to Mr. Speer personally it was stated, and he had taken the precious documents with him to Scotland. All that could be remembered about them was that they had been sent to him by one of his fellow missionaries in South America, and had been translated, but it could not be recollected "whether they were in Spanish or Portuguese."

Mr. Speer, who deals principally with Argentina and Chile in his diatribe, says: "I visited myself eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension. In every case Christ was either dead upon the cross or ghastly dead in the grave. Where is the living Christ, one cries out again and again, and no voice may give him reply."

It was hinted at the outset that this man only protested honesty to make dishonesty effective, and we think we need go no further to justify such a harsh conclusion. He is talking of the country, and the people, where the Catholic Bishop Benevente, of San Juan de Cuyo and the Catholic women of the Argentine raised to the amazement and admiration of the whole civilized world, 14,000 feet high, on the summit of the Andes, the most remarkable and famous monument of modern times to the triumphant risen Christ: *El Cristo de los Andes*, the colossal statue of Christ blessing the world, that the opening of the present century saw erected, with the imperishable granite of the Andes as its base, to seal the compact of peace between Argentina and Chile. The Carmelite, Juan Antonio de la Virgen María, the last Bishop of Caracas, was elected in 1792. A letter of his *would be* precious.

An Unnecessary Gathering of Skirts

Margaret Deland, the novelist of "Old Chester," writes about the "New Woman" in a current magazine. She opposes woman suffrage principally because "we have suffered many things from Patrick; the new woman would add Bridget also." The main force of Mrs. Deland's argument lies perhaps in what it implies rather than in what it expresses. Mrs. Deland assumes an air of superior detachment and masculine wisdom all through her article; and yet, at the first opportunity, enlightened woman that she is, she succumbs to the feminine weakness of little parochial prejudice and snapping, uncompromising condemnation careless of insult. It is unnecessary to point out that the Bridgets have, at least, too much sense of humor to indulge in the unbecoming vagaries of the "New Woman"; and that the ordinary citizen would sooner trust his political fate and civic welfare to uneducated Irish wives and mothers than to the shrieking Mrs. Jellabies of modern politics and sociology. Moreover, Mrs. Deland might find food for thought in a careful perusal of criminal calendars. In all the recent exposures of political corruption, in Pennsylvania, Minnesota, New York, the names that one reads in the accusing headlines of the newspapers recall the Mayflower more urgently than the shamrock. This observation holds true for nearly all the great scandals in our political history. The New Englander may have distinguished himself as a man of wealth or culture; but his morals, even in politics, do not make it safe for his virtuous sisters to be insistent on his political impeccability at the expense of other nationalities.

French Flood Subscriptions

On February 13, *Le Temps* published a detailed list of subscriptions received at its office from French citizens and other residents of France, Alsace-Lorraine and Frankfort-on-the-Main. This was the twelfth list, amounting to 145,594 francs, and bringing the grand total up to 1,308,890 francs. Most of the contributions to the twelfth list are small sums, though there is one person who subscribes four thousand francs. The "Syndicat de la Presse," to which *Le Temps* hands over the amounts received, had already, on February 13, distributed 2,571,063 francs. M. Briand had, at the same date, received, among other donations, twenty thousand francs from the Chicago International Harvester Company of America (Chicago), one thousand francs from Archduke Eugene, five thousand francs from M. Hennessy of Cognac, one thousand francs from the archpriest, Maltzow, chaplain of the Russian Embassy in Berlin; fifteen hundred francs from the Société des Quais of Constantinople, five thousand francs from M. Max Lust of Berlin, from the American Chamber of Commerce and other contributions sent to the American Embassy in Paris (second installment) two hundred thousand francs, from the Lombardy Savings Banks one hundred thousand francs, from Madrid twenty-five thousand francs, from the Canadian Parliament 258,647 francs, and two remittances aggregating 503,550 francs from the Lord Mayor of London, whose total subscription then approached one million and a half in francs.

What the superstitious of olden times attributed to comets is always an agreeable topic with some. The superstitious of to-day who consult mediums and believe in charms and luck have an opportunity of connecting Halley's comet with British politics. Dr. Turner, Savilian Professor of Astronomy, Oxford, mentioned in a lecture that just before its return in 1835, Parliament was dissolved; it has been dissolved before the return of 1910. At the former dissolution the supporters of the Liberal Government numbered 514; at the latter they were 513. After the former election they were 385; after the latter, 397. At the former dissolution the Opposition numbered 144; at the latter, 157. After the both elections it returned to Parliament numbering 273. In 1835, with a nominal majority of over 100, the Liberal Government was weak in the House on account of internal dissensions; the same is the case in 1910. Gradually it improved its position; and in the next election, 1837, gained command of the House. The modern superstitious will, perhaps, be on the watch to see if the parallel is carried out to the end.

The Council for Medical Education of the American Medical Association says that of the 133 medical schools in the United States 68 fully reach the standard of the Association, 37 need improvement, and 38 fail to satisfy.

PRESBYTERIAN STANDARD

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CHARLOTTE, N. C., MARCH 30, 1910.

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EDITORIAL NOTES.

Articles Commended.

Read the article in another column by the ad interim committee on the question of changes in our form of government. It is long enough, to be sure, but it is suggestive. We shall have another exhaustive discussion next week. This will be on the budget question.

Elect Infant Clause.

The conservatism and soundness of the Southern Church appears from the attitude it was left in after the last fall meetings of its Presbyteries had been held in the matter of the Elect Infant Clause. Only thirty of them expressed a desire for any change in the Confession. And the change they desired was not a change of doctrine. The remaining

fifty-four Presbyteries, either by their action or non-action, showed for the most part they were not in favor of any change whatsoever. It is so obvious that accusations that the damnation of infants is not taught at Chapter 10, Section 3, by the phrase employed either directly or indirectly, very many look upon the whole agitation with much unconcern. The chapter is devoted wholly to another matter. It were a needless attempt to stop people from misrepresenting our creed by changing it. The text should not be touched. If there is sufficient reason for it an explanatory foot-note is as far as the church should go.

False Doctrine.

It is revolting to know that any preacher or writer, either overtly and covertly, should assay to please hearers or readers with degrading the great Divine message by presenting it as the irrepressible spirituality of human nature. How it grates upon the saint to see the Scriptures ignored and sin treated as a mere lapse, God's grace as naught but love, and His love as merely paternal kindness. Is it possible to think of any course more subversive of the plain teachings of the Word of God. What is it but another gospel. How fatal in the light of the sanctions of the Scriptures and our experience to preacher and people alike at last.

Respect For Civil Officials.

There is need in American life to begin in a decisive way and in every fit sphere to emphasize the virtue of reverence. In the home circle and school room it is entitled to a place in the tuition of the rising generation. The virtue should have such a high place in the deportment of our people as to guarantee its enjoyment by the old and gray headed, the minister of the Gospel as the Ambassadors of God to men, and the representatives therefore as mouthpieces of the Sovereign of all the world and the highest good to men, to judges, to governors, and among all civil officials, especially the Chief Magistrate of the Country. Any irreverence toward these classes indicates a fearful sort of disregard for the highest weal—the greatest good, and is a promoter of a demoralization that presages the loss to purity, peace, and power obtainable by men solely through the majesty and might of these high officials. In tongue and pen, by partizan allies and antagonists, we note with pain, loss of proper respect for the President of the country. That his views may lack incisiveness and statecraft, may be contrary to ours, constitutes no excuse for our disrespect to him, for he is the President of our Republic. He may be adjudged a sufferer in comparison with his immediate predecessor at important points, the distinguished man he follows was impulsive and glittering while he is steady and dull, brilliant everywhere, while he appears foolish when he assays to sparkle, yet this should be no occasion for traducing him in polite terms and depreciating thereby the functions of the high office, the expression of the supreme will of the sovereign people. Obedience, submission, respect for civil rulers are among the Christian virtues enjoined and emphasized in the Word of God.

EDITORIAL.

THE CHANGES FOR OUR FORM OF GOVERNMENT.

The changes proposed in our form of government decrease the extent of its representative quality. In its practical working our government would become less a democratic federated republic than is in keeping with the genius of Presbyterianism. The spirit of which is that all power is originally and inherently in the people. And must reside there as a sacred thing unless expressly delegated. And whenever this power has been delegated it has been done for the best of reasons. On account of evils learned in the school of sore experience delegated power has always been carefully guarded, and parted with, as it were, reluctantly. Synods, it was agreed, should be made courts between Presbyteries and Assemblies, but it was not agreed to before it was conceded that every church, not the Presbyteries incorporated in it, should have the right of representation in it together with all the ministers on the rolls of the Presbyteries included in their formation.

The Assembly, the highest court, might be said to be made up of Synods, and the number unlimited, that questions might be carried through them in prescribed order up to the court for final adjudication, but it was first demanded that the Assembly must not be composed of representatives chosen by the Synod, but of representatives chosen by the Presbyteries, in which every church has the right of representation. The idea running through it all is that power is delegated slowly and carefully guarded. It was not thought safe to grant power so far removed as the election of the components of the Assembly by Synods from the immediacy of the people in action. The highest court made up of representatives chosen by representative bodies at two removes was going too far from the people for safety. In other words, it was felt that in establishing a Synod, a court between the Presbytery, in which every church has a representative, and the Assembly, the court must be constituted of members chosen by the sessions of the churches, while the Assembly, the highest court, must be composed of members chosen by Presbyteries, in which the representatives of all the churches are the electors. The danger of the repetition of the tyranny of the oppression by prelacy and likewise of an oligarchy sure to follow, were seen in every other suggested form and thus guarded against. It was from these two sources, prelacy and unholy oligarchy, the churches of the fathers who had part in the framing of our form of government suffered the loss of well nigh everything.

The changes proposed warrant the expectation that the government of the church will fall into the hands of a few. It will minimize the power of the churches and many of the ministers will have little or no part in the formation of the higher courts and administration of our government. The result in the future will be what has always resulted in the past a rule by too much tyranny, or by methods of procedure out of touch with the people, to be satisfying to such liberty-loving folk as Presbyterians. No other people on earth glory more in and are more ready to die for the rights and prerogatives of individual sovereignty than the people whose creed is the Westminster Confession and Catechisms. To attempt to abridge their powers to any degree, however small, is naturally felt to be an assault upon sacred and inalienable rights.

There are defects in our present system, of course. Nothing done by man is perfect. And it is easy to find the defects. Those who would criticize them by analogy with civic courts see their imperfections the more clearly. But such analogies have always been *mal appropos* in practice.

For now a long time we have survived and prospered under the existing grants of power with as few miscarriages of justice and as ready a facility for the dispatch of business as any other system known among men.

There are many other objections to the proposed changes, which are too obvious to consume time upon.

TESTIMONY OF ROMAN CATHOLICS.

We heard Mr. Robert E. Speer's speech before the Student Volunteer Convention in Rochester, N. Y., in which he depicted the deplorable moral and religious condition of the South American Republics. We recall how he disclaimed, not only personally for himself, but for the Protestant churches, all hostility to the Catholic church of those countries. He said this was not our reason for carrying on mission work there. We thought at the time that he was hedging to no purpose, if his motive was to avoid giving offence. It has turned out even so. The Catholic Standard and Times, of Philadelphia, is pouring out the vials of its wrath upon him. His statements are characterized as "grotesque and monstrous libels on priests and people." Mr. Speer quoted from a letter of Pope Leo XIII, and also from a pastoral letter of the Bishop of Caracas, to show that these Catholic dignitaries presented the same dark picture of the Latin American priests. The Catholic Standard and Times says the quotations are from an "imaginary Pope and an innominate Bishop of Caracas." In a word, he accuses Mr. Speer of dealing in lies and slanders.

If this were merely a question of veracity between a Catholic and a Protestant, we should not deem it worthy of commenting upon. In such a case, the Catholics would believe their man, and the Protestants would believe their's, and that would be the end of it. But Mr. Speer, in the statements to which exception is taken, is virtually the mouthpiece of all the Protestant churches that are carrying on mission work in the South American Republics. This mission work is the outstanding evidence that for some generations the Protestant churches have believed the conditions to be substantially as depicted by Mr. Speer. They believed this before they sent missionaries there, and now they believe it the more strongly because of the cumulative testimony of all the missionaries who through the years have labored there. The Catholic Standard and Times is not accusing Mr. Speer alone, but the whole Protestant Christendom, of "grotesque and monstrous libels on priests and people."

It may seem uncharitable to raise the question whether or not the writer in the Catholic Standard and Times is sincere, whether he really believes that Protestants are consciously and willfully lying about conditions in South America? Yet such a question arises inevitably. It is almost inconceivable that he can think Protestants would carry on laborious and expensive mission work year after year and generation after generation to remedy evils that have no existence. It is not after the manner of men, be they good or bad, to pay so dearly for the privilege of lying about the adherents of a church with which they happen not to agree.

When it comes to a question of a Catholic's veracity, we cannot forget that he may be a Jesuit. America is the paradise of the Jesuits. Having fared badly at the hands of the governments of the Old World, they have flocked here in great numbers. There are some good Jesuits, no doubt, and it is a principle of their order that one may be good and lie for the benefit of the Roman Catholic church. They hold to the doctrine that the "end justifies the means," and if the end is to shield their church from shameful exposure, then it may be their duty to deny the truth.

We must, therefore, be permitted to doubt whether this

CONTRIBUTED.

For the Presbyterian Standard.
SUPPLY AND DEMAND.

Rev. Henry H. Sweets, Secretary.

The demand for heralds of the Good News of salvation has always exceeded the supply. Even the most superficial student of the programme of the Kingdom of God and the conditions in any age will admit the truthfulness of this statement.

The little company that met the sympathetic gaze of the Master and stirred the tenderest depths of His heart, "because they were distressed and scattered, as sheep not having a shepherd," was but a representation in miniature of the millions of the earth who, ignorant of the Saviour's love and of His purpose and power to bless and enrich their lives, are standing out in the night of darkness and of spiritual death, without God and without hope in this life or in the life which is to come.

As we look at these vast multitudes through the Master's eyes of sympathy, and remember that He said, "Give ye them to eat," is it not strange that men have been so slow and late in carrying to them the Bread of Life?

The responsibility for these immortal souls rests upon every member of the Kingdom, and there is some definite and distinct task assigned by the King to every one. He has appointed every one of His followers as a witness of His grace and power. He put upon all some responsibility for the adequate supply of the demand for workers when He commanded: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

While Christians whose walk and conversation commend the Gospel, and Christian workers of every kind, are indispensable, there is a peculiar need for a large increase in the number of able consecrated ministers. "How can they hear without a preacher?" How can the church hope to fulfill her duty to the world unless she has a larger number of capable leaders who give all of their time and thought and energy to the fulfillment of the Saviour's command?

Other churches are meeting the prevailing need in different ways. The Methodist church lays her hands upon young men of approved piety and sends them to weak mission points. When they have built up a work and have about exhausted their store of knowledge they are sent to open up other fields and a man, better prepared, is put over the developing church. The Episcopal church supplies hundreds of mission points and weak churches through her "lay readers." The Presbyterian church has unused wealth, possibly in excess of any church, in her 10,500 Ruling Elders—trained men of ability who could lead the services in the absence of the minister and help to "shepherd the flock."

But of the immediate need of a large increase in the number of able, trained ministers in our church, there can be no doubt. Right now there are on the rolls of our General Assembly more than one thousand vacant churches. Last year twenty-five churches, for a long time vacant, were dissolved; and the year before thirty-three churches languishing for lack of care, ceased to be.

Two hundred self-denying, capable men could be put to work at once with salaries provided—Where can they be secured? From all of our Theological Seminaries there will be graduated this spring, 28 young men, but by a strange coincidence eight of our ministers have been forced to retire, and the papers have reported 28 deaths in our ministry since April 1, 1909. Many of these servants of God who have lately finished their course really counted for more than units—they were great powers in the counsel and work of the church. It is true we receive men into our ministry from other churches, but already this year we have dismissed 17 of our ministers to others.

For our distressing need there is but one never failing source of relief—the Throne of Grace. Pastors and teachers have you prayed, and presented, through the Spirit's power, the claims of God upon the lives of the boys and young men under your care? Parents have you prayed, and trained your sons for high and heavenly walks in life? Young men, have you prayed, and have you heard the Master say, "Seekest thou great things for thyself? seek them not?" Boys, have you prayed, and said, "Lord, what wilt Thou

have me to do?" Man of business, have you prayed, and helped to prepare some of the young men of our church for the work of the ministry?

The majority of our candidates come from homes of small income. The course of study—four years in college and three years in the theological seminary—is very costly. We have been called upon to aid 275 candidates this year to the amount of \$100 each—118 in the seminaries, 155 in colleges, and two in medical colleges, preparing to go as medical missionaries to the foreign field. Ninety-seven of our candidates are now at work in order that they may earn money with which to complete their education. We must have more liberal contributions to the cause of Ministerial Education or some of those who are now at their study must abandon their preparation for a season and go to work. Some of them are already men of mature years. Would it be wise to permit further delay?

The General Assembly calls upon the church to contribute to this fundamental work in April. This is the first offering requested in the new year. Begin right, and cheer our hearts. Send all offerings to Mr. John Stites, Treasurer, 110 Fifth street, Louisville, Ky., and state clearly whether it is for Education or for Ministerial Relief for the infirm ministers and needy widows and orphans.

Louisville, Ky.

For the Presbyterian Standard.
THE BEGGAR.

By W. M. W.

I wonder whence he came;
What tale of sin and baffled hopes,
And darkened home his lips would tell
Were he to speak his life.
What makes him wear those tattered rags
And downward look, yet shameless ask for bread?
Does some one sigh because he roams abroad tonight?
I wonder where he went.
'Twas in the rain and cold, I know,
As forth, with mumbled thanks, he took his way.
Ah me! I wonder where he went;
And as he ever passes on,
What friend will wait to greet him?
O God! I thank Thee for my friend,
And in Thy mercy, free bestowed,
Let some one help to bear the load
For him who comes along the way.

For the Presbyterian Standard.
ABOUT BARIUM SPRINGS.

By Gael.

I have been much interested in the late newspaper discussion in regard to the Barium Springs Presbyterian Orphanage. It is a question that cannot be downed until the cause from which it started is satisfactorily explained to the great and intelligent body of Presbyterians whom it represents. It seems to me that this institution has been under a cloud for several years. While other institutions of the kind were flourishing and prospering, all at once there would come up a cry that the Barium Springs Orphans were suffering for something to eat, thereupon the good Presbyterian ladies would suddenly get excited at this cry of distress, and bestir themselves to supply the deficiency. Then everything would drop to its usual complacency until another cry was heard. I have noticed that the Standard during all this discussion was silent in its expression of opinion on one side or the other. Was it because of that fatal professional courtesy that would suffer a wrong rather than differ with the brethren? There are several reasons to account for the lack of success at Barium Springs. Either the management heretofore has been inefficient and lacking in energy and push, or the Presbyterians of the State are deficient in sentiment for orphanage work, or there are so few orphans in the denomination, that we take it as a negligible quality hardly to be recognized, or the notorious per capita, that the Baptists are disposed to make fun of. Let us take this orphanage to the hospital of Presbyterian public opinion, and if it has an appendix, let us cut it out, and bring this institution up to the high standard of excellence and sufficiency that the denomination is so capable of doing.

Red Springs, N. C., March 17, 1910.

writer who assails Mr. Speer so fiercely is sincere, whether he really believes that the priests and people of South America have been grossly slandered. Being an intelligent Catholic, he presumably knows how degraded the condition of his church, not in South America alone, but in other countries unaffected by Protestantism. He has probably read Senate Document No. 190, containing the sworn testimony taken by a commission of the United States Government as to conditions in the Philippine Islands. He knows that his church had been in control of those islands for about four centuries; that the Spanish friars were as thick as the proverbial black-birds, and exerted a controlling influence over the social, political and religious life of the people; and that with few exceptions, the lives of these friars were too immoral to be described in print.

It is no pleasure, of course, to descant on the sad state of morals in strictly Roman Catholic countries, but the record must be kept straight. Protestantism is carrying on mission work in all those countries, and for the same reason that it carries on mission work in heathen countries. It is because darkness covers the land and gross darkness the people; it is because Romanism with its celibate priesthood, its iniquitous confessional, its worship of the Virgin and Saints, its superstitious veneration of relics and images, has no power to uplift and purify.

EFFORT TO EXPLAIN.

The Herald and Presbyter, after quoting our paragraph on "Three Better Than One," in which we advised the division of the Northern Assembly into three Assemblies, says, among other things, in comment thereon: "If one cannot see that it would be a misfortune to divide the Presbyterian church into three separate churches, no amount of light or logic can make him see it." This mutual service between us must not be anything like a repetition of the reported case of an insane brother carried to an insane asylum for treatment who succeeded in misleading the authorities by ingeniously substituting his sane brother for himself as the really insane one, and leaving him confined for treatment, boarding a passing train, and at once returning home, to the surprise of everybody.

We divide Presbyteries and almost invariably get larger returns in work done and results achieved by the same workers in the same field. The same thing is done in the case of Synods. If it is a legitimate application of the principles of church government found in the Word of God to divide Presbyteries and Synods for the increased furtherance of the gospel, who will say it is not equally legitimate to divide an Assembly. If there should be no provision of law for it the power that made the existing law can certainly amend it and thereby make it legitimate.

The division of an Assembly will not involve the making of two or more separate churches, but two or more separate Assemblies. This is a fact without assuming as necessary any sort of federative council either. There would come about that greater closeness of touch which always results in awakening dormant life, and a larger administration of wholesome discipline. There are many men of fine talents and large potentialities whose services are sorely needed, who would be forced into the field of activity. The work to be done in its entirety in mission fields would be nearer and therefore more clearly seen and become naturally mightier appeals for help. The nearness of each to every other would make the appearance of unsound preaching and teaching too clear for it to pass unseen, as is the ease when it is lost to sight in the distance, or in the crowd.

The thing that should be uppermost with us is not a great

American Presbyterian or other great church as to numbers on rolls or territory covered, but what not in violation of the Word of God is the best thing to do to hasten the coming of the Kingdom of Christ.

"Old Syriac Gospels."

Williams and Norgate, London publishers, announce a work, entitled "Old Syriac Gospels," edited by Agnes Smith Lewis, Hon. D.D. (Heidelberg), LL.D. (St. Andrews), Ph.D. (Halle-Wittemberg). These titles will indicate that there is no exaggeration in the statement so often made that Mrs. Lewis and her sister, Mrs. Gibson, are the two most learned women in the world. The new book by Mrs. Lewis is the text of the Sinai Palimpsest with the latest additions, emendations and variants. There are four facsimiles, and the price of the volume is 25s. net. We fear there will not be many purchasers outside of theological seminaries and other centers of Semitic learning. But those who remember the visit of Mrs. Lewis to Union Seminary, at Richmond, and her description of the discovery of the manuscript here edited, and who recall the statement of Harnack, the most celebrated of living German professors, that this Syriac manuscript is the most important witness to our New Testament, will be glad to hear of the appearance of this authoritative edition by the lady who discovered it at Mt. Sinai in the library of the Convent of St. Catherine and who thus became even more famous in the history of Biblical learning than she was as the benefactor of the Presbyterian Theological Seminary at Cambridge, England.

Inconsistency.

A Lenten season of days of abstinence from overt indulgence in worldly conformity is not a performance for indictment by anybody. Great stress appears to be laid upon fidelity in talking and doing right during the period agreed on by those who cherish it so fondly as a source of religious helpfulness. Our difficulty about it is several fold. We do not see why the day after the season ends is so often made the occasion for "dancing parties and balls," which all Bishops, Associations, Conferences, Presbyteries, and other church courts and high ecclesiastical dignitaries authorized to speak for the Church of Christ throughout the Christian era, have united in condemning as worldly conformity. If it was wrong to do such things the day before the Lenten season ended it must be wrong the day after. The rule that settles all questions of rightness and wrongness is the Word of God. That changes not. If it was helpful to abstain from such things during Lent, why would it not be helpful any other or all other days. The help is sorely needed by all every day. Our Saviour, it occurs to us, is the better teacher, yea, the only teacher, and He commands us to take up our crosses to deny ourselves daily, every day, and follow Him. He certainly gives no hint of days when we may lay down our crosses or omit self-denial and indulge ourselves in questionable amusements.

Make the World Better.

It is time for each of us to see that we cannot of ourselves make the world a perfect one. And more, every one of us ought to learn without delay that while this is a fact, we can nevertheless add something to the making of it better. No one can in reason say he cannot by word and deed help to make his fellows better and the world happier. We can let a drop of comfort fall in this troubled heart and that, throw a ray of light across the darkened pathway of the groping ones about us. Within our reach—the reach of every one—there are lonely hearts to cherish. Let us make it a daily purpose to do the good of trying to say a saving word to the dying and a comforting word to the sorrow stricken.

CONTRIBUTED.

For the Presbyterian Standard.
SUPPLY AND DEMAND.

Rev. Henry H. Sweets, Secretary.

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The responsibility for these immortal souls rests upon every member of the Kingdom, and there is some definite and distinct task assigned by the King to every one. He has appointed every one of His followers as a witness of His grace and power. He put upon all some responsibility for the adequate supply of the demand for workers when He commanded: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

While Christians whose walk and conversation commend the Gospel, and Christian workers of every kind, are indispensable, there is a peculiar need for a large increase in the number of able consecrated ministers. "How can they hear without a preacher?" How can the church hope to fulfill her duty to the world unless she has a larger number of capable leaders who give all of their time and thought and energy to the fulfillment of the Saviour's command?

Other churches are meeting the prevailing need in different ways. The Methodist church lays her hands upon young men of approved piety and sends them to weak mission points. When they have built up a work and have about exhausted their store of knowledge they are sent to open up other fields and a man, better prepared, is put over the developing church. The Episcopal church supplies hundreds of mission points and weak churches through her "lay readers." The Presbyterian church has unused wealth, possibly in excess of any church, in her 10,500 Ruling Elders—trained men of ability who could lead the services in the absence of the minister and help to "shepherd the flock."

But of the immediate need of a large increase in the number of able, trained ministers in our church, there can be no doubt. Right now there are on the rolls of our General Assembly more than one thousand vacant churches. Last year twenty-five churches, for a long time vacant, were dissolved; and the year before thirty-three churches languishing for lack of care, ceased to be.

Two hundred self-denying, capable men could be put to work at once with salaries provided—Where can they be secured? From all of our Theological Seminaries there will be graduated this spring, 28 young men, but by a strange coincidence eight of our ministers have been forced to retire, and the papers have reported 28 deaths in our ministry since April 1, 1909. Many of these servants of God who have lately finished their course really counted for more than units—they were great powers in the counsel and work of the church. It is true we receive men into our ministry from other churches, but already this year we have dismissed 17 of our ministers to others.

For our distressing need there is but one never failing source of relief—the Throne of Grace. Pastors and teachers have you prayed, and presented, through the Spirit's power, the claims of God upon the lives of the boys and young men under your care? Parents have you prayed, and trained your sons for high and heavenly walks in life? Young men, have you prayed, and have you heard the Master say, "Seekest thou great things for thyself? seek them not?" Boys, have you prayed, and said, "Lord, what wilt Thou

have me to do?" Man of business, have you prayed, and helped to prepare some of the young men of our church for the work of the ministry?

The majority of our candidates come from homes of small income. The course of study—four years in college and three years in the theological seminary—is very costly. We have been called upon to aid 275 candidates this year to the amount of \$100 each—118 in the seminaries, 155 in colleges, and two in medical colleges, preparing to go as medical missionaries to the foreign field. Ninety-seven of our candidates are now at work in order that they may earn money with which to complete their education. We must have more liberal contributions to the cause of Ministerial Education or some of those who are now at their study must abandon their preparation for a season and go to work. Some of them are already men of mature years. Would it be wise to permit further delay?

The General Assembly calls upon the church to contribute to this fundamental work in April. This is the first offering requested in the new year. Begin right, and cheer our hearts. Send all offerings to Mr. John Stites, Treasurer, 110 Fifth street, Louisville, Ky., and state clearly whether it is for Education or for Ministerial Relief for the infirm ministers and needy widows and orphans.

Louisville, Ky.

For the Presbyterian Standard.
THE BEGGAR.

By W. M. W.

I wonder whence he came;
What tale of sin and baffled hopes,
And darkened home his lips would tell
Were he to speak his life.
What makes him wear those tattered rags
And downward look, yet shameless ask for bread?
Does some one sigh because he roams abroad tonight?
I wonder where he went.
'Twas in the rain and cold, I know,
As forth, with mumbled thanks, he took his way.
Ah me! I wonder where he went;
And as he ever passes on,
What friend will wait to greet him?
O God! I thank Thee for my friend,
And in Thy mercy, free bestowed,
Let some one help to bear the load
For him who comes along the way.

For the Presbyterian Standard.
ABOUT BARIUM SPRINGS.

By Gael.

I have been much interested in the late newspaper discussion in regard to the Barium Springs Presbyterian Orphanage. It is a question that cannot be downed until the cause from which it started is satisfactorily explained to the great and intelligent body of Presbyterians whom it represents. It seems to me that this institution has been under a cloud for several years. While other institutions of the kind were flourishing and prospering, all at once there would come up a cry that the Barium Springs Orphans were suffering for something to eat, thereupon the good Presbyterian ladies would suddenly get excited at this cry of distress, and bestir themselves to supply the deficiency. Then everything would drop to its usual complacency until another cry was heard. I have noticed that the Standard during all this discussion was silent in its expression of opinion on one side or the other. Was it because of that fatal professional courtesy that would suffer a wrong rather than differ with the brethren? There are several reasons to account for the lack of success at Barium Springs. Either the management heretofore has been inefficient and lacking in energy and push, or the Presbyterians of the State are deficient in sentiment for orphanage work, or there are so few orphans in the denomination, that we take it as a negligible quality hardly to be recognized, or the notorious per capita, that the Baptists are disposed to make fun of. Let us take this orphanage to the hospital of Presbyterian public opinion, and if it has an appendix, let us cut it out, and bring this institution up to the high standard of excellence and sufficiency that the denomination is so capable of doing.

Red Springs, N. C., March 17, 1910.

He —the Judaism and the Hellenism of the birth-time of the Church
hes and its theology. Last, not least, these polemics ought to put an
the end to our aping or adopting the unhistorical idealizations of the
s a liberalizing of Christianity. Non-Jews may be excused for can-
onizing such an ideal construction and reconstruction. We can not
lie. If we must quote New-Testament passages in our sermons,
we should quote them from the sources whence they themselves
were drawn."

A "CRUSADE AGAINST CALUMNY"

A N effort, world-wide, is being begun by a New-Zealand Catho-
lic editor, to establish "agencies for the exposure and un-
earthing of the propagators of scandals and calumnies against the
Catholic Church, its priests, and institutions." So *The Catholic
Universe* (Cleveland) reports the work now being carried out by
the Rev. Henry W. Cleary, D.D., who is at present in New York
upon this mission. For years Dr. Cleary, it is said, has been using



CHURCH OF THE REDEPTORISTS,

One of the sources of Mr. Duez's fortune. The church was sold for one franc
and rented for a tailor's sweat-shop at the rate of \$2,000 a year, Mr. Duez and
his friends reaping the profits.

his paper, the *New Zealand Tablet*, to accomplish similar ends.
At the Catholic congress, held in Sydney, Australia, last Septem-
ber, it was decided that Dr. Cleary should start upon his mission,
beginning the work in Australasia by establishing a strong, per-
manent organization and reaching out thence to all other countries
by uniting with the International Catholic Truth Society. *The
Catholic Universe* proceeds thus in its account of the enterprise:

"Funds were at once liberally subscribed in New Zealand to in-
sure the success and permanency of the cable service. The Arch-
bishop of Melbourne, who is the president of the Catholic Truth
Society of Australia, took the matter up with the greatest cordial-
ity, and knowing that Dr. Cleary was about to make a tour of the
world gave him a strong letter of indorsement and recommendation.

"Dr. Cleary passed through New Orleans last week and, in con-
versation with a representative of *The Morning Star*, said that
his work has been, so far, very successful. Everywhere he has
been greeted with the utmost kindness by members of the hierarchy
and clergy, and in every instance received the most hearty indorse-
ment of his plan and promises of cooperation.

"Dr. Cleary has just completed the tour of South America and
Central America, one of the special objects of the Australian Cath-
olic Truth Society being to nail on the head, as it were, every
slander concerning the Church, the bishops, and clergy in the
Latin-American countries.

"Dr. Cleary is a linguist, and his splendid knowledge of Spanish
gave him exceptional facilities for work and inquiry in the Latin-
American countries. Having seen the great work of the Church
there, having investigated for himself, and having the funds where-
with to carry on the most vigorous campaign, he returns fortified

with facts and data that are unimpeachable, while at the same time he has unearthed many a false and libelous statement against the Church and clergy in South America. He declares that the hierarchy and clergy of the Latin-American countries are as noble a set of men as are to be found anywhere, while the condition of the Church is vigorous, progressive, and her work truly holy and apostolic.

"Dr. Cleary deprecated the custom that Protestant missionaries have of manufacturing scandals in connection with the Church in Latin-American and Latin countries generally. He said that if the Catholic missionary were to spend his time going among the lowest and most illiterate portion of a population in outlying sections seeking out calumnies against Protestant missionaries instead of doing his duty, the record would be anything but inviting.

"Dr. Cleary explained his purpose to the South-American bishops and clergy, and was everywhere cordially indorsed. He succeeded in establishing agencies in Montevideo, Paraguay; Buenos Aires and Corduba, Argentine Republic; Santiago de Chile; La Paz, Bolivia; Arequipas and Lima, in Peru; Quito, Ecuador; Caracas, Venezuela; Bogota, Colombia; Rio Janeiro, Mexico City, etc. It is intended to take up every case as it occurs and expose it, as in the case of the recent calumnious statements and bogus letter attributed to the Archbishop of Caracas.

"It is proposed to make Rome the center of the work, which will reach into every clime.

NEW THEOLOGY SCORED IN BRITAIN

IT is hardly worth the trouble it costs to turn men out of the pulpit for their views, but it is worth everything to pick the right men to let into the pulpit and prepare them to face the unrest of the age. This is the primary problem in training men to preach, said Principal P. T. Forsyth at the recent Free Church Council at Hull, England. To this unrest the Church must present "evangelical certainty, informed certainty, and teachable certainty," he affirmed, and it should be "the certainty of those who, knowing the best, know also the worst, know the way through it, and on the way learn much, learn to drop much, and to gain much." His enlargement upon this theme is taken as an attack upon leaders of the liberal wing of the Church like Dr. Campbell, about whom the terms "quacks" and "adventurers" are used. *The Christian World* (London) reports him in such words as these:

"There should be no countenance, but only contempt, for adventurers who set up violently to discredit and revolutionize belief, not only without mastering the subject, but without having mastered a single theological classic or studied thoroughly and critically a single book of the Greek Testament. We ought to repel with warmth the claims to teach of men who inhale their theology out of their age, as orchids grow with their roots in the air, instead of planting it in historic revelation, like the tree of life. This is not the scorn of orthodoxy for heresy, but of the competent for the smatterer who sets up as an authority. It is scorn for amateur guides who offer short-cuts to certainty which all the labor and science of the saints have missed; and who undertake to get New-Testament apostles out of the way by old-age pensions. Attacks on Christian belief based on ignorance or hatred are quackery. We must be patient with those whose minds are unsettled, especially the catechumens of the ministry. We must, however, be providing real means for settling those minds, and we must not turn teachers loose on an unsuspecting public, knowing them to be without a competent message, or power to hold it in a crisis."

He goes on to deal more explicitly with the New Theology's teachings concerning sin and atonement. Thus:

"Let us be quite clear, both to inquirers and doubters, that an evangelical Church rests on the New-Testament fact of final redemption from guilt in Christ's Cross, however it may construe theories of the atonement; that the matter of sin and its forgiveness, guilt and its removal, is the marrow of Christianity; that such experiences as these, which pervade the whole evangelical succession from Paul to Wesley, are not pathological to religion, but are the true life of the Christian Church. Let it, further, be part of our attitude to certain phases of the modern movement to say this—that if any public teachers treat evangelical faith, with

SPEER'S SLANDERS ONCE MORE

It looks as if the advertising and display agent of the Student Volunteer Movement for enlightening South America has aroused more attention than he cared for or expected. His extraordinary statements in *The Literary Digest* of February 5, now a number of melancholy celebrity, called forth a letter of inquiry to the editor from a Baltimore lawyer, who like many more of his co-religionists, was not a little astonished at the information on Catholic subjects supplied with such prodigality by the bell-wether of the new apostles.

Now and then we hear of a blackmailing sheet which battens upon the fears, the foibles or the follies of human kind but, as a general rule, newspaper folk, though eager to be in the first rank of their profession, do not sacrifice honor to the idol of enterprise. To some extent, they are creatures of circumstances, even unwilling slaves of the same; yet, if in their praiseworthy desire to serve up the freshest and choicest to their patrons, they are betrayed through human fallibility into some glaring perversion of the truth, they do not hide their heads in the sand and consider themselves secure from observation. There is a straightforward and manly way of admitting a mistake and of righting a wrong.

In due time, our legal friend's request to the *Digest* for more light elicited the following reply:

EDITORIAL ROOMS OF THE LITERARY DIGEST.

44-60 East 23d Street

New York, April 14, 1910.

Mr. Robert Biggs,
Baltimore, Md.,

Dear Sir:

We have received a letter from Mr. Robert E. Speer, giving his authority for his statements about the clergy of South America. In his reply he says that the pastoral letter of the Archbishop of Venezuela "was printed in full two years ago in 'The Constitutional,' one of the leading daily papers in the city of Caracas," and that the alleged encyclical of Pope Leo to the clergy of Chili was issued in 1897, and "extracts from it have been printed in reliable books." Mr. Speer adds: "I had not heard that its genuineness had been disputed. If it is spurious I trust that this can be shown, and I shall join in preventing its further quotation. The genuineness of the letter of the Archbishop of Venezuela I think is indisputable."

I have employed a man to look through the files of the "Civiltà Cattolica" for the year the alleged encyclical was supposed to have appeared, and for the years before and after that date, without finding the document, so that its authenticity seems to be in considerable doubt.

If we should print Mr. Speer's letter, I think it would merely start up more acrimonious discussion, so that, as we have already presented both sides of the case, I think we had better let it rest as it is for the present.

Very truly,

WM. S. WOODS,

Editor.

But the member of the bar, though duly impressed, we are quite sure, with the foregoing neat little essay on "the whatness of the which," craved for something less fanciful than a rainbow in the clouds. His hunger for facts, stubborn facts, prompted this second letter:

APRIL 18, 1910.

Mr. William S. Woods, Editor, "Literary Digest,"
44 E. 23d St., New York,

Dear Sir:

Your favor of the 14th inst., quoting extracts from a statement from Mr. Speer, received.

Mr. Speer is evidently a man of education. Referring to your quotations, he says, "Extracts from the (the alleged encyclical) have been printed in reliable books. . . . I had not heard that its genuineness had been doubted. If it is spurious, I trust that this can be shown, and I shall join in preventing its further publication." It seems almost impossible that a man who lays any claim to fairness and who could have so readily secured access to the encyclical itself, having before him "reliable books," could give such vague references as authority for a paper which he must have known would be regarded as a most serious charge against the church to which so many thousands of his fellow-citizens are adherents.

In following up this matter, I am not inspired by any desire to stir up "acrimonious discussion." As I stated to you in my original letter, I am a Catholic and if such a paper was ever published by anyone in authority, I should like to know it frankly; if such a paper were never published, then it is all-important that Mr. Speer and all others should know that fact, and in fairness to fellow-citizens of Catholic faith, not only discontinue the use of the article, but frankly admit their error.

In conclusion, I wish to say that as a lawyer, I cannot recognize Mr. Speer's statement that it is up to the Catholics "to show" that the publication was spurious. Mr. Speer uses it, and I think it is up to him to show that it is genuine. I shall greatly appreciate it, therefore, if you will ask Mr. Speer to give to me through you, his reference to "the reliable books" in which the extracts he has used were published.

Thanking you in advance, I am,

Yours very truly

ROBERT BIGGS.

If there were no libel laws, a gentleman, out of love for the sacredness of his own honorable name, would not lightly lay grave charges against his neighbor nor would he wittingly give the color of his approval to slanderous accusations. Should he be inveigled into publicly assailing the integrity of a large number of respectable citizens, he would consider it a duty to his own sense of honor to rectify publicly the wrong that he had unwittingly committed.

Silence like unto that of death (for the worm of remorse gnaws not noisily) followed the despatch of this second letter. But on the lofty principle that "while the lamp holds out to burn," etc., a third attempt was made to elicit a sound from the bivalvular stillness:

APRIL 30, 1910.

M. William S. Woods, Editor,
44-60 E. 23d St., New York,

My dear Sir:

On the 18th inst., I wrote a letter to you in which I asked you to obtain from Mr. Speer a reference to the "reliable books" from which he claims to have obtained the extracts from an alleged encyclical which was printed in the *Digest* on the 5th of February.

I am very much surprised not to have heard from you on the subject. I have always given the *Digest* credit for being a fair journal and have understood that in making "digest" from publications, its aim was to reflect with perfect fairness the opinions pro and con on the subject under discussion; and I feel that in a matter of so much importance as the one now the subject of correspondence, in which a publication was made offensive to me and, I am sure, to thousands of your Catholic subscribers, some effort should be made on your part to induce Mr. Speer to do the manly thing and the fair thing by giving his authority for the scurrilous letter used by him, or that the *Digest* should at least, in fairness to the Catholics, see that Mr. Speer is called upon to produce either the alleged encyclical or the "reputable proofs" from which the scurrilous matter was obtained.

I trust, therefore, that you will let me hear promptly on the subject.

Yours very truly,
ROBERT BIGGS.

And here endeth the lesson. The matter does not rest; it still seethes. However, if all these attempts to rescue truth from the roily waters of a propaganda, which is not Christlike because it slanders the absent, shall have the effect of making journalism a trifle more circumspect in spreading broadcast a mass of mendacious assertions, they will have scored a marked triumph. The time and the labor were well spent.

The London *Times*, of April 11, publishes "from our own correspondent" the following authentic episode: An Italian statesman, whose patriotism may be judged from the fact that he held an important office in the Cabinet responsible for the breach of Porta Pia, met one evening an old woman who had been a servant in his family, as she came out of the Methodist church in the via Venti Settembre. "What!" he exclaimed, "you a Methodist!" "Well, your excellency," replied the woman, "it is like this. It is nice and warm in there. They always give me twenty cents, and it is such a comfortable place to say the rosary in."

More trouble in India. The natives of Chota Nagpur, in Southern Bengal, listening to one claiming to be an incarnation of a god, have risen against the British rule. No violence has taken place, but war-drums are beating at Ranchi, the chief town of the district. Troops have been sent to watch results. The cruiser *Philomel* has taken 2,000 rifles and 250,000 rounds or ammunition destined for Afghanistan.

LITERATURE

Francia's Masterpiece. An Essay on the Beginnings of the Immaculate Conception in Art. By MONTGOMERY CARMICHAEL. New York: E. P. Dutton & Co.

For some reason, not altogether inexplicable, the landsman loves to sing of the sea and its ships. While listening as he sings of "A wet sheet and a flowing sea," "Nancy Lee," of the extraordinary person who used to relieve his feelings by shouting "Larboard watch, ahoy!" without regard to time or place, and of the Christian mariner whose practice was ruled rather by theology than sea craft, one cannot help wondering what sailors think of the seamanship and shipboard methods of such songs. Still, there is an excuse for them. Sailors as a rule are not song-writers. Fenimore Cooper, for instance, delightful in ordinary sea-talk of the quarter-deck and of before the mast, and convincing us that in his prose we hear real seamen, is as unreal as the callowest bard when he attempts the ship and the sea in verse. Hence, as the landsman must sing of these things, he is compelled to use the songs provided for him by amateurs in nautical affairs, from Mrs. Southey to Kipling, who, wonderful for his various knowledge of marine technique, is perhaps not altogether beyond criticism when it comes to sailing ships.

For reasons, again not inexplicable, men and women knowing but little about art like to talk of it. To do so they must have some ideas, for which they have recourse to popular writers, even when there is question of religious pictures. They have not the excuse of the singers of sea-songs. Seamen are not bards: there are people of no little piety who understand pictures perfectly.

How far astray one may go in the matter of religious art by trusting to popular works and guide-books, Mr. Carmichael teaches us in his fascinating monograph. The picture discussed is in the Church of San Fridiano, Lucca: the painter was Francesco Raibolini, known as il Francia. It represents the Blessed Virgin crowned and kneeling before the Eternal Father, who touches her head with His sceptre. Below are two bishops and two kings, all holding inscribed scrolls, and in the midst of them a friar on his knees. Art writers and guides have no difficulty in identifying the bishops and the kings, on account of the texts in their scrolls. They are St. Anselm, St. Augustine, David and Solomon. With regard to the subject of the picture and the friar they differ. The former, according to them, sometimes is the Assumption, sometimes the Coronation of the Blessed Virgin; the friar is sometimes a monk and is called, now St. Peter Igneus, now St. Anthony of Padua.

Mr. Carmichael knows better than they. The meaning of a picture is as much a matter of scientific investigation as the veracity of a history, and Mr. Carmichael lays down rules of interpretation none the less sound because they are plain common sense. If the picture be out of its original surroundings, it is necessary to find out whence it came. Was it painted for a cathedral, a collegiate church, a convent or a parish church? From the answer other questions arise. What was the dedication of the church? Who was the first bishop of the diocese? Who was the local patron saint? To what religious order did the church belong? If the picture came from a chapel within a church, who was the chapel's founder? But the question of highest importance is: of what altar was it the altar-piece? for this will give the picture's subject beyond all cavil.

Such ideas are caviare to the art-writers and authors of guide-books. Equally so is the erudition needful for the full interpretation of the subject, the legends of the saints, their ancient offices and Masses, and, when there is question of the Mother of God, the scriptural types of her accepted by the great mystics. How with a fullness of such knowledge Mr. Carmichael recognized this picture as an Immaculate Conception and the kneeling friar as no other than the great doctor of the Seraphic Order, Duns

things on a big scale that even in the additions to his suffragans he makes the occurrence unique in the history of the hierarchy. The only other incident approaching this one was that in 1853, when the famous Mgr. Bedini, the Pope's inter nuncio, consecrated the Bishops of Brooklyn, Burlington and Newark in old St. Patrick's Cathedral. Last week's ceremony gives Archbishop Ireland an auxiliary and two new suffragans, and increases the number of the hierarchy in his Province of St. Paul to nine. When it is recalled that the first bishop of St. Paul was consecrated only sixty years ago, and had but nine priests and six thousand Catholics then in his jurisdiction, it can be seen that the progress of the Church is keeping steady pace with that made in all other respects by this section of the country. Archbishop Ireland, who officiated as consecrator of the new bishops and Bishop O'Gorman, who preached the sermon, were the first two seminarians accepted for the diocese of St. Paul by its first bishop.

L'Asino

The *Catholic World* for May speaks of *L'Asino* as "probably the vilest sheet printed in the world to-day, and synonymous with the most unspeakable filth and indecency. It would not be tolerated for an hour on any news-stand in America." It is not easy to know what may or may not be done in other parts of the land comprehensively termed America, but this vile sheet is for sale week-in, week-out, in stores and on news-stands in the Italian quarter of New York City. Why should not the attention of the Government be called to the existence of this blasphemous weekly with a view to preventing its importation into the country; or, if it is an American reprint, of prohibiting its sale? On his recent trip to the West President Taft spoke of the great strides that are being made in the fight against consumption and cancer, and took the position that the Government might well furnish money to provide the means of combating disease and bring about the "mastery of the intellect over natural foes." The Government is active in framing and enforcing pure food laws and refuses admission to paupers and criminals and the plague stricken; but no check is put to this purveyor of moral leprosy which corrupts the morals of the young and spreads its blasphemies against the Creator.

For Mr. Speer's Good Eye

On the official paper of the archiepiscopal secretariate of Santiago de Chile, we have received the following communication:

Certifico que del Archivo del Arzobispado de Santiago de Chile consta que, jamás se ha recibido de la Santa Sede correspondencia reconviniendo al clero por su conducta; al contrario, siempre el Santo Padre ha alabado

su celo por la Salvación de las almas y por su buena conducta.

(L. S.)

J. AGUSTÍN MORÁN, C.,

Santiago, 13 de Abril de 1910.

Secrio.

For the convenience of some of our readers, we append a translation:

I certify that from the Archives of the Archdiocese of Santiago de Chile, it is certain that there has never been received from the Holy See a communication censuring the clergy for their behavior; on the contrary, the Holy Father has always praised their zeal for the salvation of souls and their upright lives.

(L. S.)

J. AGUSTÍN MORÁN, C.,

Santiago, April 13, 1910.

Sec'y.

We had diligently examined the published Acts of Pope Leo XIII, but found no trace of the letter quoted by Mr. Speer, and we had seen its very existence denied by the Chilean lay press. However, an official pronouncement, such as we are now privileged to lay before our readers, is the last word needed for the complete refutation of the gross calumny which Mr. R. E. Speer of the Student Volunteer Movement so industriously (though, we trust, unwittingly) spread through our country. As the Chileans would say, "a scalded cat runs away from cold water." Let Mr. Speer learn prudence in adversity and bow himself out.

"The Deadly Parallel"

We learn from Rome, on the best authority, that when Mr. Roosevelt was President a certain personage was reported to be on his way from the Vatican to Washington. He was a *persona non grata* at the White House. So Mr. Roosevelt sent a member of the Cabinet to warn the Papal Delegate that the person in question could not be received by the Administration. His Excellency was requested, moreover, to cable this information to the Vatican. On receiving the communication the Holy Father exclaimed: "What a fine, straightforward, honest thing to do!" Thus did Mr. Roosevelt act when he expected a visitor from Rome, and thus acted the Holy Father when an American visitor was expected in Rome. Thus, too, spoke the Holy Father. Would that we could complete the parallel and say: thus spoke Mr. Roosevelt when he received a friendly warning.

Methodist Inconsistency

The Board of Bishops of the Methodist Episcopal Church, through its secretary, Bishop L. B. Wilson, have issued an official statement which had been prepared by the board at its meeting in Chicago on May 9, relative to the Italian mission. The statement is the outcome of the recent controversy in Rome caused by the visit of Colonel Roosevelt.

The statement says: "We regret that after repeated

challenges for details of the specific acts supposed to justify these charges, they still remain in such general terms that their validity cannot be tested before the judgment of the world. We can only observe:

"First—That ordinarily the use of opprobrious adjectives is suggestive of anger rather than of reason.

"Second—That the methods of our mission in Italy, now for the first time thus publicly condemned, are the same that have been pursued from the beginning, almost forty years ago."

We accept the challenge contained in the statement, which while it is commendable for its moderate and dignified tone, is hopelessly out of harmony with the Methodist publication in Rome, *L'Evangelista*, a copy of which (the issue of April 22, 1910) has reached this office.

On page 2 we read that 250 soldiers have given their names to the director of a Catholic assembly hall, where they have a library, conference, language lessons and various amusements. We quote: "Now let the Liberals of all branches of the party put an end to the anti-clericalism, which is only in word. Let them oppose deeds to deeds . . . allurements to allurements; let them fight the priest with his own weapons, laicizing the arsenal of his propaganda, by doing in the light of the regenerating sun what he does in the lurking-places of the darkness. Why is there delay in denouncing the action of the 250 soldiers to their superiors that these may take energetic action in imitation of their fellow officers at Bergamo [where the soldiers were forbidden to assist]?"

A certain G. Agliata has a signed article on page 4, in which he says that the "Church of Rome" [not some rascally Catholic, not some lunatic, not some poor ignorant creature] *teaches*, among other savory morsels, "penance without repentance, prayer without intelligence, fasting without temperance, ceremonies without piety, celibacy without chastity, tradition without truth, indulgences without sorrow for sin, religion without the Bible." He then asks, "Is it true or not that the priests sell baptism to the new born and forgiveness to the sinner, that they made a trade of communions, masses, 'amulets,' crosses, blessings, etc."

We respectfully submit that the gentle accents of Jacob's voice in Chicago do not harmonize with the work of the hairy hands of the official organ of the Methodist propaganda in Rome.

A letter is reproduced in *Il Resegone* of Lecco, Italy, from Vico Mantegazzi, prominent among the Liberals, and anything but a crony of churchmen, in which he says: "I think that my open avowal will not cost me the esteem of my readers when I say that I don't understand very well what those 'Methodists' are and what they want to do. Some days ago, as I was walking along the XX Settembre street, examining books, I stopped in front of a show-case which belongs to the Methodist book store. Some of the books thus displayed have such titles as

these: 'Infamies of the Popes,' 'Filth of the Pontiffs,' 'The Pope must be Driven Out,' and there are others like them.

"Frankly, it strikes me as very natural that one in high authority should think that the Pope ought not to receive in audience those Americans who, the day after or the day before, may take part in meetings where such topics may be treated. After the Fairbanks precedent, the doubt about what might happen could not be shelved. And from the moment when Roosevelt was unwilling to give the desired assurances, is it not natural that the Vatican should have signified its unwillingness to receive him? For this very reason, perhaps, the city authorities have seen fit to give a special character to the welcome and reception tendered to the ex-President. They believed that they were entertaining an anticlerical and therefore they must do more than is commonly done in honor of a distinguished guest."

In a recent editorial *AMERICA* called attention to a fact sufficiently common to merit an explanation. Why is it that Catholic achievement is overlooked by special writers in the press and in magazines? The editorial referred to a particular case. While municipal administration is one of the most common topics of our periodicals, the splendid transformation wrought by the municipality of Vienna during Lueger's mayoralty is scarcely noticed by them. *The Nation*, in its issue of May 5, offers an example. Quoting *Scribner's Magazine*, an editorial writer deplores "the wretched state of American city politics," contrasting it with the "honesty and efficiency of the German city." Among the cities commended by the *Nation* for these and other great qualities we find Berlin and Hamburg, but not Vienna, the second German city in size, and acknowledged the first in its latter-day record of honest civic administration. The fact that Vienna is the capital of Austria surely does not make it unworthy to figure as a "German" city. We wonder whether the fact that Vienna is a Catholic city and that Lueger, its great civic reformer, was an ardent Catholic had aught to do with its omission in the honorable mention of the *Nation's* paragraph?

Tourists visiting England are advised, if they have any tendency to strong language, to give Ivybridge in Devonshire a wide berth. A gentleman riding a bicycle came into collision there with a carriage in which were two ladies. His collar bone was broken and he received other injuries. One of the ladies was a doctor's wife. She recommended him to have recourse to her husband's art, but the gentleman not only refused to do so, but also strengthened his refusal with an emphatic utterance of the word the captain of the Pinafore hardly ever said. The lady was horrified and hastened to summon him in the police court. The magistrate decided the word to be obscene, and, unmoved to pity by the gentleman's broken and bandaged condition, fined him five pounds.

Praying for Rain

Translation with Dr H

LA MANANA. -- Lunes 13 de Junio

maciones

PIDIENDO LLUVIA

Rogativas ordenadas por el Arzobispado

Un grupo de distinguidos agricultores, ha dirigido al Venerable Cabildo la siguiente petición:

«La falta de lluvias, está produciendo una situación calamitosa para la ciudad y principalmente para los campos. La agricultura sufre en estos momentos pérdidas considerables.

Ha llegado el momento de implorar la misericordia Divina por medio de un solemne acto público.

Para los que tenemos fe y creemos como dice el Evangelio: «que no se mueve la hoja de un árbol sin la voluntad de Dios», esperamos conseguir las deseadas lluvias, por la intercesión del santo Protector de la Agricultura, San Isidro, y rogamos al Venerable Cabildo se sirva disponer la rogativa en la misma forma que se ha hecho antes.—Ricardo Matte Pérez, Domingo Fernández Concha, Abdón Cifuentes, José Ticornal, Carlos Aldunate Solar, Javier Eyzaguirre, Leonidas Vial, José Francisco Fábres, Eduardo Ruiz Valledor, José Ramón Gutiérrez, Abraham A. Ovalle, Alejandro Huneeus, Enrique Morandé, Darío Urzúa, Pedro Fernández Concha, José Tomás Cerda, Manuel A. Covarrubias, Manuel Ruiz Valledor, Osvaldo Pérez Sánchez, Elías Correa Ovalle, Manuel Domingo Correa, José Manuel Ortúzar, Javier Ortúzar, Alberto Tagle Ruiz Alberto Valenzuela Castro, Luis Verdugo, Mariano Larrain Bulnes, Samuel Larrain Bulnes, P. Infante B., Pedro Larrain V., Francisco de B. Larrain Echeverría, E. Infante B. Arturo Silva, E. Morán C., Mauricio Mena Larrain, Ricardo Lecaros Reyes, Justo Pastor Correa, José Domingo Cañas, Juan Villamil Blanco, Vicente García Huidobro, Manuel Vial Solar, Luis Undurraga G. H., Enrique Calvo Cruchaga, Gonzalo Calvo C., Moisés Huidobro, Jean de Dios Plaza» (siguen las firmas).

El Venerable Cabildo eleva la anterior solicitud al Arzobispado, acompañada de la siguiente nota:

«Santiago, 12 de Junio de 1910 — Nos a honra elevar a U. S. Ilmo. la siguiente solicitud por parte de esta ciudad,

Dios guarde a U. S. Ilmo. y Rvdmo. Miguel, Obispo de León.—M. Antonio Roman.—Felipe Salas E.—Carlos Silva C.—Daniel Fuenzalida.—José R. Tapia».

El Arzobispado en mérito de la solicitud a que hemos hecho referencia, dictó el siguiente decreto:

«Decreto del Ilmo. y Rvdmo., señor Arzobispo.—Santiago, 12 de Junio de 1910.—La prolongada sequía que nos aflige, va tomando la magnitud de una verdadera calamidad pública por los graves daños que causa a la salud y a la agricultura.

En esta aflictiva situación es necesario que redoblemos nuestras súplicas al Dador de todo bien, que en sus Sagrados Libros, ha prometido a los pueblos fieles bendecirlos con fecundante lluvia en los tiempos oportunos.

Por tanto, y teniendo presente la solicitud elevada por respetables vecinos de esta capital, y los ruegos del Venerable Cabildo Metropolitano, venimos en disponer lo siguiente:

El Miércoles 15 del corriente, a las 4 P. M., se trasladará procesionalmente la imagen del Santo Patrono de los agricultores, San Isidro, desde la iglesia parroquial de su nombre a la Catedral, donde se le hará una solemne novena para impetrar la deseada lluvia mediante la poderosa intercesión de este glorioso Santo, que tantas veces nos ha alcanzado del cielo esta bendición.

Encargamos de preparar esta procesión, a la cual Nos mismo asistiremos, al prebendado que el Venerable Cabildo designe y a los párrocos de San Isidro y San Miguel Arcángel.

Invitamos de un modo especial a este acto al Venerable Cabildo, a los demás párrocos de esta capital, al clero secular, a las venerables comunidades religiosas y a las asociaciones católicas.

El Venerable Cabildo dispondrá todo lo concerniente a la hora y solemnidad de la novena, que será con expensas diarias de la Divina Majestad.

Otorgado que sea esta gracia que imploremos, se reservará la

la parroquia de San Isidro una procesión de hacimiento de gracias. Publíquese.—EL ARZOBISPO DE SANTIAGO — Silva C., secretario.

facen de este Cabildo lo que U. S. se digne mandar.

Obtenido que sea esta gracia que imploremos, se reservará la

QUESTIONS OF THE DAY

The Calling Voice

It was shrewdly observed by Aubrey DeVere that "for some persons the supernatural retains its charm, only provided it can be dissociated from the glory of God and the good of man." This is the reason, we surmise, why spirit-rapping and the silly tricks of deft masters and mistresses in occultism are so popular and awe-inspiring in an age that swaggers with sophistication and worldly wisdom. The world—and by the world we mean the persons who call the simple piety, which is God's due from man, either stupidity or mysticism—has, thanks to Protestantism, conceived a strong repugnance to belief in a supernatural life. It will entertain a feverish interest in the state of subliminal consciousness at the instance of some groping scholar spinning webs from the vitals of his own hallucination. It will bend its solemn brows or hush its mocking laughter to listen wide-eyed to a cunning old lady who fools it to its bent by incoherent ravings concerning animal magnetism. It will carry charms and have the superstitious terror, which we associate with a savage, of Friday and the thirteenth day of the month. And all this on grounds of chance coincidence and gossip, stimulated no doubt by a fundamental knowledge of personal helplessness in crises. Whenever this self-knowledge is stirred, the panic that ensues flings reason aside and gallops madly for the outstretched hand or the protecting skirt of every mountebank. We doubt whether in any age of the world the superstitious fears of men have been traded on so lucratively by experts in sharp practice as in these enlightened times.

We need not ask this foolish world with the coward's fear in its heart what it thinks of religious vocation. It cannot distinguish between Christ and Confucius; between a Catholic priest and a Chinese bonze; between a monastery in Thibet and one in Spain. It can understand and sympathize with the man who starves himself to death to paint a picture, or to discover a rhyme or the north pole, but it falls into a bewilderment of pity, scorn and rage at the news of a promising lad or a marriageable maid entering the priesthood or the religious life. It scouts the idea of vocation, and seeks other causes for such a course of folly. It must be disappointment in love, or absence of ambition, or a defect of temperament, or a passing whim, or callow inexperience. It can be any thing except a call from God to the soul. This is too absurd! The voices of Domremy over again! And in this twentieth century!

But notice how the tune changes after the lad has become a priest or a monk. As a rule, the world says its last, tearful farewell to the prospective nun at the convent gate. After that it tries to forget her except for the purposes of sentimental poetry and art. Her life is one of prayer or of quiet ministrations to men, and

she does not roughly intrude upon the hostilities of the world by vigorous antagonisms and stern, uncompromising impeachments. So, if the maid must needs, at the urgency of a most lamentable illusion, bury herself alive, the world will be gracious enough not to pursue her too vindictively with its wrath, and in a pathetic mood will, maybe, drop a tear over her memory and her grave. But it is not so with the promising lad who in the hey-day of life spurns the world that would hold him back with tempting offers and rose-tinted visions. "You are burying your talents, my lad," it says. "A career lies before you if you stay with us. You will have money and power and friends and honor. But, in heaven's name, get rid of this fool's notion about a vocation. What good can possibly come to you or your fellow-men from mumbling Masses or contemplating skulls and cross-bones? Let the world's failures go in for that kind of thing. But don't tie up and paralyze your God-given gifts by a life-long alliance with mean-spirited and snivelling weaklings." In some such wise does that Mentor, the world, address itself in pain and deep concern to the promising lad. The years pass, the youth has grown accustomed to his cassock, and, lo! the world addresses him again. It tells him that he is a grasping, tyrannic, avaricious ecclesiastic, or a lazy, self-indulgent, jolly monk, plethoric with the good things of life. He gorges himself with rich toll levied upon an over-worked and half-fed world. His smirking hypocrisy is a cover for the foulest passions. The life he leads is one that sybarites might envy. The frenzied, grey, old world proceeds to draw such a picture of the pleasures and riches and power of the sacerdotal and monastic state that, knowing human nature to be generally weak and inclined to easy enjoyments, we experience a mild surprise that Catholic seminaries and monasteries are not besieged night and day by eager applicants for admission to a beatific existence never dreamt of Circe.

Our authority for this description of the world's attitude towards the religious life is literature *passim*, not merely English literature but all modern literature. For literature, as Cardinal Newman pointed out, is essentially human and the natural expression of a very natural and unsupernatural world. From Chaucer to Tennyson the lover of English letters will find plentiful material wherewith to form a clear conception of the world's view of vocation to the higher supernatural state. When, as in the case of Robert Browning, there is an inherited flavor of the Dissenting chapel, the estimate of the world is envenomed to a degree that borders on violence and vulgarity.

We do not maintain, of course, that there never was and never will be an avaricious priest, an ambitious ecclesiastic, or a monk whose courage failed him and who fled cravenly down by-paths of mitigation and ignoble ease. Why must the world, however, have eyes only for the rare and the exceptional? Is it not the sign of a degenerate instinct to condemn a rose-garden

in June because a single rose covers a worm with its petals? Men and women do not forswear the luxuries of life, nor voluntarily multiply laws that hamper freedom, in order to become millionaires, politicians, or epicureans. A generous impulse—so generous the world cannot understand it—drives them on; and if, in the life-long momentum afterwards, the frictions of a balking nature drag at the heels of this one or that, or turn him for a spell from the orbit of his heroism, is it just to cackle over the failure and condemn the impulse? The world has a keen scent for sin except in its own house. Nothing pleases it so much as to discover a hypocrite or a voluptuary in pew or pulpit or convent close. It should be a matter for tears and for the waters of oblivion to all who applaud the struggle of the human soul to break through the chrysalis of the earthy.

But why stop to argue with the world, that baleful sorcerer than Comus more skilled in sly enticements?

“Thou hast not ear, nor soul, to apprehend
The sublime notion and high mystery
That must be uttered to unfold the sage
And serious doctrine of Virginity;
And thou art worthy that thou shouldst not know
More happiness than this thy present lot.
Enjoy thy dear wit, and gay rhetoric,
That hath so well been taught her dazzling fence;
Thou art not fit to hear thyself convinced.”

Plato is said to have derived a Greek word meaning “to call” from a similarly spelled word meaning “beautiful,” not for a mere likeness in the spelling but because of an affinity of signification. For beauty, he declared, is always calling to human eye and heart. We recognize something of the like in the common phrase, “compelling beauty.” The call of beauty in one or another individualized form is always ringing in the ears of the soul. In many instances that form may be lovely to none but him who hears it calling. But, if the form of beauty perished from our minds, or its voice grew faint for all of us, dying away utterly and becoming the empty echo of an early memory, all the wheels of life would stand still. Our fires would remain unkindled, our lamps unlit, our fields unsown and the silent desolation of Sahara would enwrap the planet.

We speak about the most solemn and finest thing in life when in prosy fashion we discuss a man’s calling, or, to use the Latin equivalent, his vocation. Not to all men is the curtain drawn in the same measure from the vision of beauty, and not to all men are the accents and the message of that call the same. The more unveiled has been the vision, the purer and the rarer has been the inviting ideal, the more arduous will be the mountain road that climbs up to it, the more instant will be the fall of its calling upon the ear, and the more perilous will be disobedience and harkening to voices in the depths.

In no excess of emotional transport, but simply restating a truth to which faith and reason contribute, we

say, that no vision of beauty is so pure and so compelling as that which dawns upon the inward eye of youth and maid, leading their young feet into Catholic chancel and cloister. The Beautiful for them has no peer among the visions of men. Its calling, Its vocation, Its tender pleading, is as gentle as the first wind of morning, but not less audible than the voice of thunder. It is the Creator calling for volunteers among His creatures to a higher service. It is the Redeemer calling for a body-guard. And the calling Voice is the breathing of the Holy Spirit. The Voice is a grace; and the strength to answer it and to follow it is a grace. The Voice is not heard by many as numbers go. But it is a Calling that may not be denied. The one who hears it and is deaf, or having heard it for a space concludes that he is wearied of it, may well say:

“At my feet the abyss is cloven then,
With deeper menace than for other men,
Of my potential cousinship with mire.”

JAMES J. DALY, S.J.

Mr. Speer Heard From

It is with reluctance that we again touch on the question of the authenticity of the letter which Mr. Robert E. Speer, in his wanton attack on the Catholics of South America, claimed to have been written by Leo XIII to the clergy of Chile, and in which that Pontiff was represented as casting serious reflections on the morality of “the prelates, priests and other clergy of that country.” In view of the proof given in *AMERICA* that such a letter never was written we had hoped that the incident was closed. After a silence prolonged for several months, Mr. Speer addressed to *AMERICA*, on June 3, a long communication which was received on June 7, and which in courtesy we notice.

A great part of this communication is a renewed attack on the South American Republics generally and specifically, with a new array of statistics about illiteracy and illegitimacy in Bolivia and Venezuela, Chile, Porto Rico, Uruguay and Brazil. The columns of *AMERICA* are not open to vilification of the clergy, or unjust inferences regarding the morality or ignorance of the laity. That portion of his letter which is an answer to our oft-repeated challenge to tell us the authority for the extract he quoted, we here willingly reproduce.

“My authority for this quotation,” writes Mr. Speer, “was ‘Beach’s Geography of Protestant Missions,’ page 126, with collateral evidence of the authenticity of such a letter found in an editorial in the *New York Independent* for March 17, 1898, in which the *Independent* referred to this letter, and quoted from the reply of the Archbishop of Santiago. I have since received from the South American Missionary Society, of London, a copy of the encyclical and the Archbishop’s reply, printed by that Society in 1898, in which it is said that ‘the Papal

encyclical appeared in *La Lei*, the principal paper of Chile, for the 24th of last October [that is, 1897].

Here, then, we have the source from which Mr. Speer confesses he drew his information—in the first instance from Mr. Beach's "Geography of Protestant Missions," with the collateral evidence furnished by the *Independent*. Let us see what these authorities are worth. Mr. Beach is the "Educational Secretary" of an organization known as the Student Volunteer Movement; Mr. Speer was at one time the "Traveling Secretary" of the same, and is at present its leader. Mr. Beach is the author of the last four or five publications of the S. V. M., and his office is at the headquarters of its publishing house in New York. Thus they play into each other's hands. Mr. B. writes the literature and Mr. S. disseminates it. Mr. B. loads the gun and Mr. S. fires it. If the gun kicks, the fault is with the loading, or the ammunition. No living man knows better than Mr. Speer the value of the testimony of his partner and co-worker in missionary propagandism.

But, even in the supposition that there was neither collusion nor cooperation between these two eminent evangelicals, does it not seem strange that the best authority Mr. Speer can give for the genuineness of a Papal "Encyclical Letter"—the name given to it by Mr. Beach—is that of a Protestant in a work treating of Protestant missions? Every encyclical, or public document, issued by the Vatican is published at once in official organs, and the more important in the leading Catholic papers of every land. A public document that could find its way into a Protestant journal must necessarily, if genuine, emanate first from the Catholic press. There is no question here of some obscure record of the Middle Ages hidden in some remote library, or covered with the dust of centuries in sealed archives, but of a document issued as late as 1898.

There are a dozen daily and weekly newspapers in Rome of the clerical, as well as the anti-clerical press, in which such a document if it existed could be found. The biweekly *Civiltà Cattolica*, in close touch with the Vatican, and the leading periodical of the Catholic world, makes no mention of it, as is attested by the editor of the *Literary Digest*, who employed a man to examine its files. Nor can it be traced to any other of these reliable sources. With this array of negative testimony before us we are referred to Mr. Beach. The extract, it is true, is found on p. 126 of his book as cited, but Mr. Beach does not furnish the slightest clue to the original text of the passage. Mr. Beach's word for it is surely not sufficient. His "Geography of Protestant Missions" and his "Protestant Missions in South America" are surcharged with statements offensive to Catholics and travesties of the truth, of which the following are a few specimens: Auricular confession "corrupts the minds and hearts of both sexes and all classes;" "drunkenness, gambling, impurity . . . thrive in the favoring soil of Latin

America's Romanism;" "Stupendous falsehoods of Romanism;" its "heathenish spectacles;" "*Romanism divorces morals and religion*;" "Romanism can only flourish in the *soil of ignorance* [author's italics]; its silly superstitions are revolting to a mind which can reason. Enlightenment is its seal of death. Hence education in any true sense is never fostered by the Popes;" and so on.

Such is the character of Mr. Beach's educational contributions to ecclesiastical history; yet we are asked to take the word of this professional libeler of the Catholic Church for the genuineness of a scandalous fabrication about the Chilean clergy.

Mr. Speer cites as "collateral evidence of the authenticity of such a letter" an editorial in the New York *Independent* for March, 1898, in which he says "the *Independent* referred to this letter and quoted from the reply of the Archbishop of Santiago." Mr. Speer does not add that the *Independent*, so far from bearing witness to the genuine character of the document, is forced to gasp in astonishment at the boldness of the archbishop's reply to the Holy Father. The archbishop is made to say, the Cardinal Treasurer "informed us that the yearly outlay of the Papal Court reached the enormous amount of 800,000,000 francs." This extravagant statement is too much even for the *Independent* to swallow and the editor says "\$160,000,000 is, of course, vastly greater than the annual expenses of the Roman Court, or even of all the missions and organizations attached to it, and *there appears to be some mistake about it*." Then follow other excerpts in the *Independent* from the supposed letter, one more absurd than the other, in which finally the archbishop openly defies the Holy Father and tells His Holiness that he has the purpose of continuing to live exactly as heretofore in spite of the remonstrances of his ecclesiastical chief. No wonder the *Independent* says that the boldness of the reply startled its faith in the authenticity of the document. Yet Mr. Speer cites the *Independent* as collateral evidence!

There was an Apostolic Letter of Leo XIII, addressed that same year, 1897, in the month of April, to the hierarchy of Latin America; it can be read in the seventh volume of the collected Encyclicals, Letters and Allocutions of the late Pontiff. In it Leo XIII recounts with glowing satisfaction the glorious record of the Church in those regions, whose clergy, beginning with the discovery of the continent, had gradually extended their laudable work for souls until in our own times they carried civilization to the utmost limits of Patagonia, everywhere reaping in joy the fruit of their apostolic labors. Can this be the original of the Pope's letter that Mr. Speer is in search of? *Quicu sabe?*

Mr. Speer says he has now a copy of the Pope's letter forwarded from the South American Missionary Society in London. The South American Missionary Society did not receive its copy from Rome or from any

Catholic source, but it claims to have received it from *La Lei*, the principal paper of Chile, for the 24th of October, 1897. The utter worthlessness of the document has already been attested by two denials of an official source which have already been printed in AMERICA and are here reproduced:

El Mercurio, a liberal party paper of Santiago de Chile, in its issue of March 19, 1910, gives an exact Spanish translation of Mr. Speer's extract from the so-called "letter of the Pope to the Chilean clergy," and stamps the letter as a fraud and a calumnious attack on the clergy and people of Chile. It confirms this with an official letter from Rome received on March 21, 1904, by Archbishop Casanova of Santiago, in which the Sacred Congregation of the Council praises his Grace for defending the Faith and encouraging piety among the people (AMERICA, April 29, 1910).

On April 13, 1910, the following official communication was received from the archbishop's residence, signed and duly attested:

"I certify that, from the Archives of the Archdiocese of Santiago de Chile, it is certain that there never has been received from the Holy See a communication censuring the clergy for their behavior; on the contrary, the Holy Father has always praised their zeal for the salvation of souls and their upright lives."

(L. S.) J. AUGUSTÍN MORÁN, C.,
Sec'y.

A retraction from Mr. Speer is hardly to be expected and would benefit only himself. Will the *Literary Digest* that gave space to his slanders give equal space to their refutation? Again such action would benefit chiefly the *Literary Digest*.

EDWARD SPILLANE, S.J.

Some Catholic Chaplains

One of the failings of "modern journalism" is the "good story." The idea is not new, for it is centuries since the tag, *si non e vero e ben trovato* was first affixed to the o'er true tale. When the up-to-date reporter or "rewrite man" turns in a "good story" he never lets himself be hampered by facts.

Thus worked the scribe from the New York *Sun* who attended the imposing military field Mass, celebrated Sunday, May 30, on the parade ground of the Brooklyn Navy Yard in memory of the Catholic soldiers and sailors of the United States who had answered the last roll-call. To give "human interest" to his report the *Sun* man invented a "Private Mulcahy who marched out in '61 with old Sixty-Ninth" and learned from this veracious veteran that he "had been at the first field Mass they ever had in this country back in the big war," and that "since then they've only had eight others"—all at the Brooklyn yard or the neighboring parish church. This is about as near actual fact as the average current Catholic historical item,

but it is particularly hard on the services and records of the corps of splendid priests who went to the front in the war time, and followed their regiments all through the various campaigns, many of them without a cent of pay, or official recognition of "relative rank" or emolument. They offered up scores of Masses on fields surrounded by the panoply and accoutrements of real war. These were no holiday ceremonials, and, pleasing as it may be to every American Catholic to have the greatest naval station of the Republic now the annual scene of such an imposing function as that of May 30, they should not be forgotten in this day and generation. The first memorial Mass of which the Government of the United States took official cognizance was the requiem celebrated in St. Mary's Church, Philadelphia, on September 18, 1777, for General P. H. Du Coudray, the French officer who was accidentally drowned two days before. "Resolved," says the act of Congress passed September 17, 1777, "that the corpse of Mons. Du Coudray be interred at the expense of the United States and with the honors of war." The Congress attended the Mass, as it did also another on May 8, 1780, in the same church, for the repose of the soul of Don Juan de Miralles, the Spanish Agent, who died on April 28, 1780, at Washington's camp, at Morristown, N. J. "Do you know," said the traitor Arnold, in his address to his former comrades of the Continental Army, "that the eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory, and participating in the rites of a Church against whose anti-Christian corruption your pious ancestors would bear witness with their blood?"

Another notable requiem was that sung in St. Patrick's (old) Cathedral, New York, on January 16, 1863, for the dead of the Irish Brigade who had fallen in the Civil War up to that date. The congregation was very large and distinguished; the celebrant, the Rev. Thomas Ouellet, S.J., chaplain of the Sixty-Ninth, N. Y. Volunteers, and the preacher the Rev. Bernard O'Reilly, who had also served as a chaplain in the Irish Brigade, and later the monsignore so well known as the historian of Leo XIII and for his many other contributions to Catholic literature.

Mention of these two priests recalls the very honorable records the Catholic chaplains have made in the military history of the United States. It is not stretching the title too far to head the list with the name of John Carroll, the illustrious founder of the American hierarchy. His service with the commission to Canada in 1776 surely gives him a claim. There were not enough Catholics in any one body of the Continental Army to warrant assigning them a special chaplain. Congress had voted on May 27, 1777, that "for the future there be only one chaplain allowed to each brigade of the army and that such chaplain be appointed by Congress with same pay, rations and forage as a colonel."

Two regiments had been recruited in Canada which

the walls. Upon the faithfulness of its buttresses rests the life of the building, for if they should fail the great dome would sink on its piers. It is a testimony to the ruthless severity of our climate that we are not able, as they have been in Europe, to let the flying buttresses remain outside as a feature of the architecture. If we did that they would be eaten away by our frosts and cracked by our sudden thaws, and the building that is being put up to last for centuries would have no more permanency than the ridiculous shift of a man's lifetime.

"They have dug for the foundation down to the bedrock of the heights on which the structure stands, and they have given it four granite bones of such magnificent strength as to be able to bear the 35,000,000 pounds of weight that will rest upon each of them. No building has ever been constructed that has had the possibilities of a lifetime as long as that which this great creation may look forward to. Everything that experience has taught and that modern skill has devised has been made use of to render it permanent."

A DISPUTED ENCYCLICAL

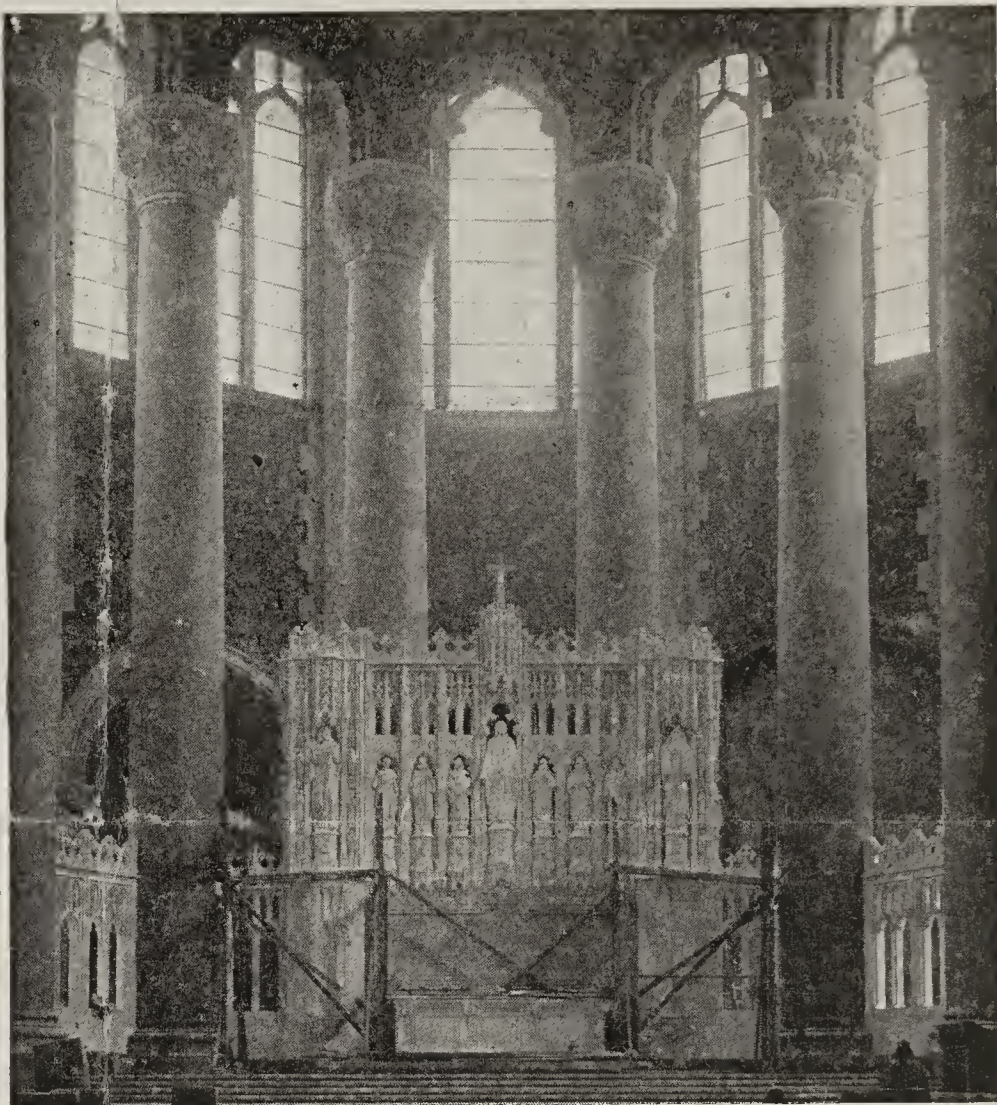
FOR SEVERAL months the Catholic press have been calling upon Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, to prove the authenticity of a supposed encyclical which he said was address by Pope Leo XIII. in 1897 to the clergy of Chile, reproving them for "manifold sensuality" and other derelictions of duty. Mr. Speer had quoted it in an address on mental and moral deficiency in Latin America, to show that the highest Catholic authorities were with him in deploring the evil conditions, and to reenforce his suggestion that Catholic and Protestant in this country join hands to rescue the perishing. Instead of joining hands with him, however, several Catholic papers replied that his words were a slander upon a virtuous body of clergy and people, and the supposed encyclical a brazen forgery. A search was at once begun to discover its source. It was not found in the files of the *Civiltà Cattolica*, the leading periodical of the Catholic world, and in close touch with the Vatican. *El Mercurio*, a Liberal party paper of Santiago de Chile, reproduced the supposed encyclical in its issue of March 19, and declared it a fraud, and *America*, a Catholic weekly of New York, obtained from the Archbishop of Santiago a statement that no such document had ever been received. It further appeared that in 1897, the year in question, Leo XIII. had actually sent an Apostolic Letter of exactly opposite import to the hierarchy of Latin America, recounting in most laudatory terms the glorious record of the Church in those regions. It will be seen from all these declarations and ransacking of records that the matter has made no small stir.

Mr. Speer, too, has been busy trying to find proof of the authenticity of the document, and before leaving New York for the missionary conference in Edinburgh, where he will presumably continue his inquiries, he sent to the editor of *America* a statement of the proofs he has found thus far. After renewing his statements about the low state of morals in South America, and quoting an array of statistics of illiteracy and illegitimacy in Bolivia, Venezuela, Chile, Porto Rico, Uruguay, and Brazil, he says of the supposed encyclical:

"My authority for this quotation was 'Beach's Geography of Protestant Missions,' page 126, with collateral evidence of the authenticity of such a letter found in an editorial in the New York *Independent* for March 17, 1898, in which *The Independent* referred to this letter, and quoted from the reply of the Archbishop of Santiago. I have since received from the South American Missionary Society, of London, a copy of the encyclical and the Archbishop's reply, printed by that Society in 1898, in which it is said that 'the papal encyclical appeared in

La Lei, the principal paper of Chile, for the 24th of last October' [that is, 1897]."

The editor of *America* meets the statement that the document appeared in *La Lei* with the denial of *El Mercurio*, mentioned above, and discredits Mr. Beach as a Protestant, like Mr. Speer. "Thus they play into each other's hands. Mr. Beach writes the literature and Mr. Speer disseminates it. Mr. Beach loads the gun and Mr. Speer fires it." The editor points out at some length that if this document is genuine it should be found in the many daily and weekly newspapers of Rome. Then returning to Mr. Beach's book he adds:



PRAYER IN STONE.

"These giant columns were used to save the vista from shrinking about the altar, as it does in all other Gothic cathedrals which are built on the plan of St. John's."

"The extract, it is true, is found on page 126 of his book as cited, but Mr. Beach does not furnish the slightest clue to the original text of the passage. Mr. Beach's word for it is surely not sufficient. His 'Geography of Protestant Missions' and his 'Protestant Missions in South America' are surcharged with statements offensive to Catholics and travesties of the truth, of which the following are a few specimens: Auricular confession 'corrupts the minds and hearts of both sexes and all classes'; 'drunkenness, gambling, impurity . . . thrive in the favoring soil of Latin America's Romanism'; 'Stupendous falsehoods of Romanism'; its 'heathenish spectacles'; '*Romanism divorces morals and religion*'; 'Romanism can only flourish in the soil of ignorance [author's italics]; its silly superstitions are revolting to a mind which can reason. Enlightenment is its seal of death. Hence education in any true sense is never fostered by the Popes'; and so on.

"Such is the character of Mr. Beach's educational contributions to ecclesiastical history; yet we are asked to take the word of this professional libeler of the Catholic Church for the genuineness of a scandalous fabrication about the Chilean clergy."

Turning to the evidence of *The Independent* the editor proceeds:

"Mr. Speer cites as 'collateral evidence of the authenticity of such a letter' an editorial in the New York *Independent* for

March, 1898, in which he says ' *The Independent* referred to this letter and quoted from the reply of the Archbishop of Santiago.' Mr. Speer does not add that *The Independent*, so far from bearing witness to the genuine character of the document, is forced to gasp in astonishment at the boldness of the Archbishop's reply to the Holy Father. The Archbishop is made to say, the cardinal treasurer 'informed us that the yearly outlay of the papal court reached the enormous amount of 800,000,000 francs.' This extravagant statement is too much even for *The Independent* to swallow and the editor says '\$160,000,000 is, of course, vastly greater than the annual expenses of the Roman Court, or even of all the missions and organizations attached to it, and *there appears to be some mistake about it.*' Then follow other excerpts in *The Independent* from the supposed letter, one more absurd than the other, in which finally the Archbishop openly defies the Holy Father and tells His Holiness that he has the purpose of 'continuing to live exactly as heretofore in spite of the remonstrances of his ecclesiastical chief. No wonder *The Independent* says that the boldness of the reply startled its faith in the authenticity of the document. Yet Mr. Speer cites *The Independent* as collateral evidence!"

UNION IN MISSIONARY WORK

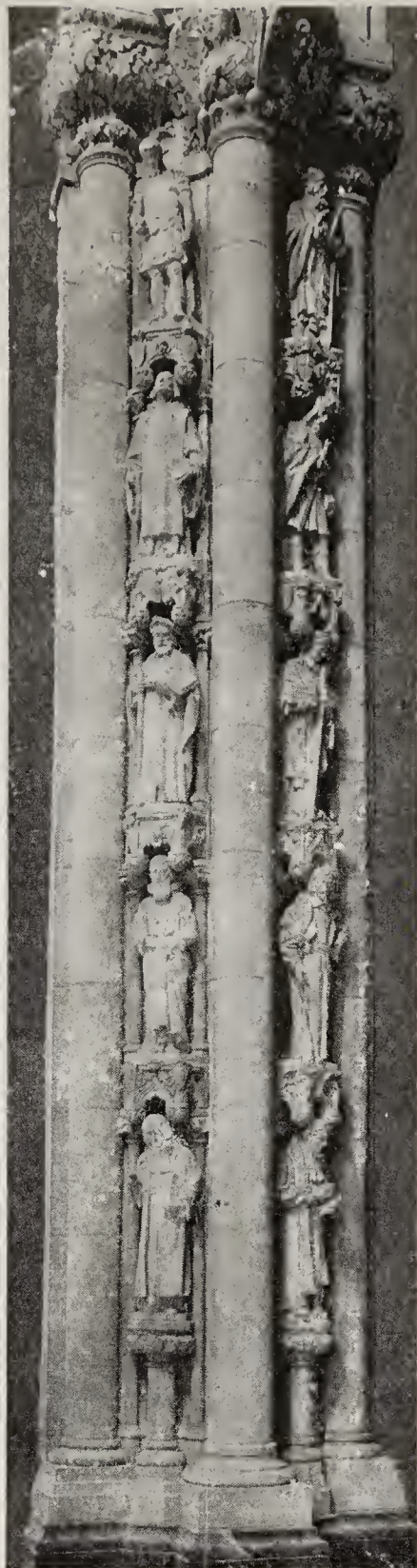
WHAT HAS most impressed both the religious and the lay press in the World Missionary Conference in Edinburgh is the manifestation of a common zeal toward one great object among the representatives of so many different Protestant churches. "A practical approach to church unity," comments the London correspondent of the *New York Tribune*; and many regard it as evidence of a movement if not in the direction of church union, at least in the direction of church cooperation. For ten days 1,100 delegates from all the Protestant missionary organizations in the world have gathered to discuss reports of past work and programs for future labors in the propagation of a common faith. Said the *Boston Herald* at the beginning of the conference:

"There have been other similar gatherings that have had larger attendance, and quite as inclusive representation of the forces of separate branches of the Church; but never one that included so many sects, and such a picked group of leaders."

"From the mission-fields the cry is arising for an ending of sectarian divisions at home, for substantial unity in pressing the campaign, for avoidance of wasteful duplication of evangelistic, educational, and philanthropic agencies. They bewilder the peoples to whom the new faith is to be preached; they cripple the work, they waste the supplies furnished by generous and self-sacrificing donors."

In a letter regretting his inability to attend the conference "as a delegate from the Dutch Reformed Church of America," Colonel Roosevelt expresses his faith in the dominant idea as follows:

"I believe that without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts and differences of administration, the Christian churches may yet find a way to cordial cooperation and friendship as regards the great underlying essentials upon which, as a foundation, all Christian churches are built. This is one of the lessons which has been particularly impressed upon me by what I have



STORIED NICHES.

Figures of Saints, Prelates, Martyrs, and Warriors famed in Ecclesiastical history people the spaces between the pillars of St. John's Cathedral.

seen of Christian work in Africa, both in heathen and Mohammedan lands. I believe that unity in a spirit of Christian brotherhood for such broad Christian work will tend, not to do away with differences of doctrine, but to prevent us from laying too much stress on these differences of doctrine."

While the Catholic Church was not represented at the conference one of the features was the reading of a long letter from Monsignor Bonomelli, Bishop of Cremona, Italy, in answer to an invitation to attend, acknowledging the great importance of the gathering with the message that,

"We are united in the profound conviction that a universal religion is necessary, and that this must be the Christian religion; not a cold and formal religion, a thing apart from human life, but a living force, pervading the human soul in its essence and its various manifestations, a religion, in short, which completes and crowns our life, and which bears fruition in work of love and holiness."

In the report of the commission "On Carrying the Gospel to All the Non-Christian World," delivered by the chairman, John R. Mott, of New York, we find a demand for "a wise unification in plans and forces" in missionary endeavor at this time; for "never before has the Christian Church faced such a combination of opportunities among both primitive and cultured peoples. . . . It is a testing-time for the Church." Summarizing the data presented by this commission the Edinburgh correspondent of the *New York Evening Post* writes:

"According to the report—the figures are mostly for the year 1907—338 organizations were maintaining missionaries in the field, and 450 other societies were cooperating with these organizations. The total sum collected by these societies in the year was \$24,676,580. Of these societies, 96 of the main and 108 of the secondary organizations have headquarters in the United States, and reported a total income of \$9,013,376. There were 19,280 missionaries, including physicians and lay missionaries, 5,045 ordained natives, and 92,918 other native mission workers. The total number of communicants was 1,925,205, of whom 127,875 were added in the year. The total number of baptized Christians was 3,006,373, and the total number of native

Christian adherents, including baptized and unbaptized, of all ages, was 5,281,871. The native contributions were \$2,650,551.

"The total number of living converts Christianized from non-Christian peoples, or whose ancestors have been so converted within the last century, by either Protestant, Roman Catholic, or Russian Orthodox missions, is estimated at about 21,000,000."

A denunciation of the government of the Kongo and the following words of a commission on unity have attracted notice:

"While the right of a convert to pass from one Christian body to another as a result of an honest change of conviction must be recognized, any attempt to proselytize among the Christians of another denomination is fatal to effective and harmonious work."

Fifty-eight missionary societies in the United States and Canada were represented by about 480 delegates to the conference, and the appointment of an equal number of delegates to the Synod Hall sessions, together with about twenty-five delegates-at-large, increased the total number of Americans in official attendance to nearly one thousand.

QUESTIONS OF THE DAY

Protestant Missions, Past and Present

A special correspondent of the *Chicago Record-Herald* wrote lately from Constantinople a letter so frank as to be really instructive. It begins with the assertion that nowhere do American Protestant missions come so near their ideal as in the Ottoman Empire, and justifies the statement by saying that the missionaries, not confining themselves to the making of converts to Christianity, labor more successfully for the material than for the spiritual welfare of the people. To them, according to the correspondent, Turkey owes the electric telegraph, the sewing machine, the printing press, modern agricultural implements, the tomato, the potato, hospitals, dispensaries, and modern schools and lastly, the Bible, readable in his native tongue, to every Turk who can read, but, we may infer, generally unread, because Protestant missionaries always find their goods more readily received than their religion.

The missionaries accept cheerfully the inevitable conditions; and so, the letter tells us, their farthest reaching work is education. They see to it that every pupil leaving their schools carries with him the germ, not of Christianity, but of progress. For more than half a century they have been working to prepare the people for the great change that has come over them recently. They do not teach revolution nor encourage revolutionary methods; but they have always preached liberty, equality, fraternity and the rights of man. These terms are ambiguous. One may preach liberty, equality, fraternity and the rights of man in the sense of the French Revolution, or in the sense of the Catholic Church, or in one of the many wrong senses lying between those two extremes and approaching, more or less, the former. It goes without saying that the Protestant missionaries did not preach them in the Catholic sense, the only true one. Consequently when they say they have neither taught nor encouraged revolution, one thinks of Mr. Winkle earnestly entreating Mr. Snodgrass not to call on the peace officers to prevent his duel with Dr. Slammer, and admires the Turks' perspicacity, so much keener than that of the poetic Pickwickian.

But things were not always so. The correspondent of the *Record-Herald* puts half a century roughly as the period of these missionary activities. Eighty years, however, have elapsed since the American Board of Foreign Missions sent to Turkey its first agents styled by the Greek Holy Synod, "blasphemous and impious Calvinists and Nestorians," and by an Athenian newspaper, "apostles of the devil." As we learn from one of their own historians (*History of Christian Missions*, by Rev. William Brown, M.D. 3 vols. London, 1864), the report went abroad that they were paying per head for conversion a miraculous ten piastres which the convert

could not diminish no matter how lavish might be his spending; that to ensure stability in the new religion they took the picture of every convert, and, should any fall away, they would shoot his picture and the backslider would fall dead. A Moslem came saying that he understood they were hiring people to worship the devil, and offered to join them with a hundred others should their terms be satisfactory. But the day of the free dispensary had not dawned. Christians offered to become Protestants hoping to escape taxation and to enjoy the protection of the British Consuls, and were told such hopes were vain. The day of preaching liberty, equality, fraternity and the rights of man was still distant, and the willing converts were lost. One would sell himself for a piece of bread to hear the Gospel; the sun of the tomato and the potato was many degrees below the horizon, and he too was repelled. Neither temporal benefits nor political formulas had place in the system of these missionaries. They had come to persuade Oriental Christians to give up the veneration of saints and images and the confession of sins to a priest, and to receive in place of these what they called the pure Gospel, and for nothing else. They were mad fanatics. One of them could write on the most holy day of our Lord's Passion: "This has been a high day with Catholics here, and I could not but feel when I saw even Turks laughing at the ceremonies they witnessed, that they were in the right." (The missionary's indignation made him negligent of grammar, but in his intention the last "they" refers to "Turks," not to "Catholics.") All the earnestness of the fanatic was theirs, yet they had to confess failure. To please his employers one might report that many Armenians were turning away wonderfully from fables to the Word of God, but he could not stop here. Sometimes truth insists that

"turpiter atrum

Desinat in piscem mulier formosa superne,"

and so the glittering generality ends in a hope, greatly mixed with doubt, that a modest "several" are giving evidence of true piety.

Such a perversion of Eastern Christians could be the dream only of men utterly ignorant of their character and history. Even Catholics do not always understand them. A Syrian applied for admission into a certain sodality of the Blessed Virgin. The director with the unformulated popular idea that everything on the farther Mediterranean shore is infected with Mohammedanism, asked: "But are you a Christian?" "What!" exclaimed the Syrian. "Am I a Christian? I am the fellow-countryman of Our Lord Jesus Christ." Armenians, Greeks and Maronites were civilized Christians when our ancestors were devil-worshipping barbarians. As for Protestantism sprung from renegades, it is beneath the contempt of men who received from saints their religious rites and had handed them down from generation to generation for more than a thousand years when the apostates of the sixteenth century made their appearance.

left by
Jm. Billings

England's policy in the East required it to imitate France and Russia in the protection of missions, and in 1850 it obtained from the Sultan a formal recognition of the Protestant missions. When one sees that the patrons of the missionaries were such men as Stratford Canning and Palmerston, he is at liberty to suspect that the connection between that recognition and the change of mission policy to the preaching of material progress and the educating of the Turk for the change to come, was something more than a mere coincidence in time, and the half century of the *Record-Herald's* correspondent strengthens the suspicion.

However this may have been, thoughtful Protestants ought to be struck with the revolution in Protestant missionary methods. Yet, though the kingdom of this world be substituted for the kingdom of Christ, and material civilization for salvation, such Protestants are not impressed. Minding earthly things they glory in their shame. This was the note taken by a meeting of the Laymen's Missionary Movement in this city some time ago. It was taken again by a meeting of Presbyterian ministers in the beginning of this month. A distinguished Catholic preacher had asserted that Protestantism is a soulless religion. The assembled Presbyterian ministers of New York answered him in these words: "Our nation is Protestant. Until the Roman Church can cite a nation that has risen under Catholicism as rapidly and gloriously, Father Vaughan needs no refutation." According to them, then, the development of this nation has been along the lines of Protestantism. No one can say that it has been along the lines of the Gospel. The boast of the ministers is a confession that the materialism of which we speak, has entered into the bones and the marrow and the very substance of their religion, and reveals itself in its domestic operations as well as in its missionary efforts.

But in Asia, as in the United States, the Catholic Church maintains the faith once given to the saints. A glance at the Atlas of Missions will show her establishments everywhere. In them men and women are prepared for the great change to come, not a political revolution, such things are foreign to the Church, but that which will come to all God's children when the trumpet shall sound and we shall be changed.

HENRY WOODS, S.J.

The Chief Justices

"God save the United States and this honorable court," and the first session of the Supreme Court had begun. It was the month of February, 1790, and the first chief justice, John Jay, presided at the first official function of this third co-ordinate branch of the newly established republic. New York was still the capital, although it was soon to lose that distinction, and there the court convened.

The judiciary bill, which provided for the Supreme

Court, had been approved by President Washington on September 24, 1789, and on the same day, he had submitted to the Senate for confirmation his nominees for chief justice and five justices, John Jay, a native of New York City, heading the list.

Jay had taken an active part in political affairs and had collaborated with Alexander Hamilton in writing in favor of the ratification of the Constitution. Unlike some prominent men of his time, his private life was above reproach, but he bore a dislike which amounted to hatred for the Catholic Church. He had even endeavored to secure a constitutional provision in virtue of which no Catholic could become a naturalized citizen, for he had contended for the renunciation of that spiritual dependence which Catholics have upon the Pope as visible Head of the Church. The chief justice was of Huguenot ancestry. While absent in England on public business, he was elected without his knowledge to the office of Governor of New York, and resigned the chief justiceship to assume his new duties on July 1, 1795.

John Rutledge, a native of South Carolina, of Irish Presbyterian stock, was one of the first justices, but had resigned to become chief justice of his native State. Though, like all Washington's appointees to the Supreme Court, he was a pronounced Federalist in his political views, he was so outspoken in his opposition to the treaty which Jay had negotiated with Great Britain that when his name was proposed by President Washington for the honorable post of chief justice, it was rejected by the Senate. As he had been named when the Senate was not in session, he presided for a few weeks and then, failing to be confirmed, retired to his State. Some do not count him among the chief justices. William Cushing, of Massachusetts, also one of the first justices, was then nominated and was duly confirmed, but he declined to serve.

Oliver Ellsworth, a native of Windsor, Connecticut, became chief justice on March 4, 1796. He was a United States Senator at the time, and had framed the bill constituting the tribunal over which he was then called to preside. As a member of the constitutional convention, he had originated the plan for reconciling the weak States and the powerful States by providing different systems of representation in the Senate and the House. After four years of service, he resigned on account of impaired health.

Barely six weeks before retiring from office, President John Adams made the most important appointment of his whole administration when he named the illustrious John Marshall, of Virginia, for the post vacated by Ellsworth. The Federalists had lost control of the Congress and the Executive, but by this appointment they remained entrenched in the Supreme Court, for, with one exception of little importance, the chief justice's opinion prevailed in every question that came up for settlement during the thirty-four years of his incumbency.

Only twice during its existence has a decision of the Supreme Court been openly defied by the Federal Execu-

Admits "Leo XIII Encyclical to Chilean Priests" a Forgery



Rev. Charles Alfred Martin.

**REMARKABLE INSTANCE OF RETRACTION
OF PROTESTANT CALUMNY AGAINST
THE CATHOLIC PRIESTHOOD**

This story was first circulated by Protestants years ago and was countenanced by Rev. Speer in an Address in 1910. It came to the attention of Rev. Charles Alfred Martin, of Youngstown. He pursued the matter for two years and finally secured an acknowledgement of the fraud.

“In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospitals, never in the dwellings of the afflicted or distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in, and where good wines are to be obtained.”

Outrage spread through America and England as “Encyclical of Leo XIII to Clergy of Chile,” by “Geography of Protestant Missions,” by Harlan P. Beach, professor at Yale and educational secretary Students’ Volunteer Movement; by Dr. Young’s “From Cape Horn to Panama”; by Rev. Robert E. Speer, secretary Board of Foreign Missions of the Presbyterian Church; by the South American Missionary Society of London, and by other preachers and publications.

Now acknowledged by Dr. Speer to be a forgery, though name of forger is still concealed.

A signal victory for truth over an outrageous calumny and brazen forgery was achieved the past week when after a correspondence covering more than two years, Rev. Charles Alfred Martin, of this diocese, received documents from the Rev. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, acknowledging that a vicious attack on the South American clergy, which pretended to be an encyclical of Leo XIII and which has been quoted as such for fourteen years in Protestant pulpit and press, is the lying forgery of a Chilean renegade.

Dr. Speer is a man of position and influence in his church and an author—according to the Independent—with a reputation for accuracy. When he quoted the alleged words of Leo XIII before the Rochester convention of the Students' Volunteer Movement in the winter of 1910, the Literary Digest (Feb. 5, 1910) spread the delectable mess before an even larger audience. A number of our Catholic weeklies blew a blast at the palpable forgery and its sponsor. The Jesuits' papers, "America," went into the matter with some pains, and the Literary Digest synopsisd its criticisms which were calculated to convince any reasonable man that the miserable screed attributed to the Pope was the bungling fabrication of a knave whose malice had overshot even the mark of plausibility. Here the case was dropped by the newspapers.

But though convicted, Dr. Speer was not convinced. Nor was his authority, Dr. Beach, of Yale. Nor were the petty ministers through the country, who have continued to adorn their anti-Catholic harrangues with this "exposure from the Pope's own words."

While the Cleveland Apostolate were giving a mission in Cincinnati, Dr. Speer lectured there on April 27, 1910, on his favored topic, "our missionary duty to our benighted brethren of South America." Father Martin resolved to run down the "encyclical" lie, and to convince Dr. Speer; and to this end he opened a correspondence with Speer on April 28, 1910. Only the evidence of this correspondence could reveal the unwillingness of Dr. Speer to acknowledge the spurious character of his "encyclical," even in the face of direct testimony secured from the Church authorities at Rome and at Chile.

Finally, after relentlessly pursuing the point for two years, Father Martin's patience and persistence are rewarded in Dr. Speer's letter acknowledging the forgery and promising to publish it as such in his new book, "South American Problems," now issuing from the press. The forger's identity is not disclosed.

The correspondence required to run down this lie is interesting, both as a matter of record and as a study in methods.

FATHER MARTIN'S ENTERING WEDGE.

Cincinnati, O., April 28, 1910.

Rev. Robt. Speer, New York.

Rev. Dear Sir: The undersigned correspondent of the Catholic Universe regrets that he missed seeing you while you were in Cincinnati. On reading in the papers a report of your lecture last night, before the missionary convention in session here, I communicated with Revs. Watson and Curtis, of the local Presbyterian churches, only to find that you had left the city. I am desirous of getting your side of the controversy which arose from your report on the moral and religious conditions of South America, made the past winter before the Rochester convention of the Students' Volunteer Movement.

As you of course know, "America," and other Catholic papers have questioned the authenticity of the letters which, according to report, you quoted at Rochester, the one as being "the pastoral letter of the Bishop of Caracas in Venezuela," the other as being "the letter of the Pope to the clergy of Chile." The Catholic papers argued against the probability of the alleged Papal document and asked for the name of the Pope and the date of the letter, while they denied that there is any Bishop of Caracas.

I understand that in quoting these same letters last night you took occasion to present evidence of their genuineness which you have been at pains to secure since the Rochester convention. Unfortunately this did not get into the newspapers.

That I may have both sides of this matter, I ask you to be good enough to let me know whether, upon further investigation, you found you were correct in claiming that the documents you quote are a letter of the Pope and a pastoral of the Bishop of Caracas, and what is the evidence you have secured to attest the authenticity of the letters.

Thanking you in advance for the courtesy of your prompt reply, I am,

Yours respectfully,
Chas. A. Martin.

DR. SPEER'S NO. 1.

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Ave., New York.

May 5, 1910.

Mr. Charles Alfred Martin,
3804 Eastern Ave., Cincinnati, O.

Dear Sir: It is a pleasure to reply to your courteous note of April 28. The letter which I quoted at Rochester and also at Cincinnati was a pastoral letter of the Archbishop of Venezuela, issued in 1908, and printed in full in the leading daily paper of Caracas, "El Constitucional," for December 7, 1908. I have this letter in full, as printed in "El Constitucional." The other letter of which you inquire is supposed to have been addressed by the Pope to the clergy of Chile in 1897. I quoted this letter in Rochester, but did not refer to it in Cincinnati. That letter is referred to and quoted in Beach's "Geography of Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92, and is referred to in an editorial in the New York Independent for March 17, 1898, entitled "A Warning from St. Peter's." This editorial quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the Independent states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not.

I never attributed the letter from Venezuela to the Bishop of Caracas. I spoke of it both in Rochester and Cincinnati as the pastoral letter of the Archbishop of Venezuela. His name is Juan Baptista Castro.

Regarding the letter of the Pope, I would add that it does not appear in the Civiltà Cattolica, or in the acts and decrees of the Plenary Council of Latin American Bishops, held in Rome in 1899. Both Mr. Beach, who is a professor in Yale University, and Dr. Ward, editor of the Independent, however, say that they had ample authority for their references to it, and I am continuing the pursuit of these authorities.

Very sincerely yours.

Robert E. Speer.

ROME AND CHILE DENY.

Father Martin took up Dr. Speer's request for more light, and ignoring all second-hand evidence, went directly to the two authorities who could really know

whether the Pope wrote the letter to the Archbishop of Chile, namely, to the Pope and the archbishop themselves. This took time, and only six months later, truth on her crutch caught up with dancing falsehood.

The Caracas affair was ignored for the present and attention centered on the more important Papal point.

FATHER MARTIN'S SECOND LETTER.

Cleveland, Oct. 18, 1910.

Rev. Robert Speer.

Dear Sir: You may recall the letter I sent you from Cincinnati April 28, 1910. As a correspondent of the Catholic Universe, I asked for your side of the controversy about the alleged "letter of the Pope to the clergy of Chile," your quotation from which at Rochester provoked a prolonged discussion in the Literary Digest and America. In your courteous reply of May 5, 1910, after mentioning Mr. Beach and Dr. Ward, your Protestant authorities for the encyclical, you state: "I have not yet found any Roman Catholic authority for this letter, but should be glad of any help you can give that will show whether it is genuine or not."

Upon receipt of your letter I wrote to the two final Catholic authorities in this matter: to Rome, the supposed origin of the letter; and to Santiago, Chile, its supposed destination. The Rt. Rev. Msgr. Kennedy, rector of the American College at Rome, who was already cognizant of the case, gave his judgment that the letter quoted by you as an encyclical of the Pope to the clergy of Chile is a palpable fraud and forgery. The Archbishop of Santiago, Chile, through his secretary, brands the document as a coarse fraud. I enclose a copy of this letter.

You are, of course, familiar with the criticism of your non-Catholic authorities, Mr. Beach and Dr. Ward (of the Independent) made by America and quoted in the Literary Digest, July 2, 1910.

Having sought what help I could to show whether the document is genuine or not, I submit the facts to your consideration and shall expect with pleasure your opinion on the subject. If you have quoted this spurious document, attributed to a Pope and attacking our Chilean neighbors, without sufficient authority, you will doubtless feel that you owe it to all concerned, and especially to yourself and the Presbyterian Church, to correct the error as far as that may be possible.

Respectfully,
Chas. A. Martin.

LETTER OF ARCHBISHOP OF CHILE.

Archiepiscopal Residence,
Santiago de Chile, July 13, 1910.

Rev. C. A. Martin, Cleveland, O.

Esteemed Sir: In the Archbishop's name I answer your letter of the 8th of last May. We were already informed from another source of the infamous and ridiculous calumny spread against our clergy. "El Mercurio," a liberal journal, which, however, is respectable and enjoys a wide circulation, answered the calumny and we contented ourselves with reproducing that article, adding only a few words of our own, in "Revista Catolica," a copy of which we are sending you by this same mail.

The slander is so poorly invented that any person of judgment ought easily to detect it; for neither is the language of the document that of the Holy See; nor did it pass through the natural channel, which would have been the Apostolic Delegate, who resided here at that time; nor does it bear a date or anything else that would give it the least semblance of authenticity. It is simply a wicked and vile calumny, a corase fraud.

I enclose also a letter from Mr. Spencer, a North American merchant of good standing, who has been living some forty years in Chile and knows personally nearly all of the clergy of this archdiocese. In it he speaks of the same matter.

Yours gratefully;
N. Antonio Roman.

AFTER FORTY-FIVE YEARS IN CHILE.

This letter enclosed by the archbishop is from Mr. C. E. Spencer, of the firm of Spencer & Waters, Chilean importers, and agents for many United States business houses. As Mr. Spencer says, he is a non-Catholic and has lived in Chile for forty-five years. He knows the Catholic priesthood and he has met the carpet-bagging Protestant missionaries.

SPENCER'S LETTER.

Santiago, Chile, June 27, 1910.

Rev. M. Martin.

Esteemed Sir: I have had occasion to see a letter addressed by you to the Archbishop of Chile for the calumny that has been attempted to be thrown against the Catholic clergy of this country, which is as bad as unjust.

The author, a Mr. Spiers (whom I had occasion to know some years ago); is one of those persons who qualify all who do not have his same belief to be of bad kind, as though his belief is the only correct one.

I am a North American, who has lived in Chile for forty-five years, perhaps the best known in the country, and though educated a Protestant, have always been taught to respect the beliefs of others.

In my residence here, have had the good fortune always to have had most friendly relations amongst the Catholic clergymen, and am an impartial witness of their high education and honorability, sincere in their belief, and practicing what they preach, the good to all.

They are always to be found ready for the call of the sick and the poor, constant in their assistance at the hospitals and wherever they can aid in the relief of the afflicted, no matter what are their beliefs.

They are a body of men to be highly respected and it would be well if the author of the calumny would take lessons from them instead of defaming them.

Their moral customs are above all reproach, perfectly in order, and it is very rare that any fault can be found with them, either in their private or public capacity.

It has been by their teachings that the most notable men of the country have been educated; it can well be said of them: "By your fruits shall ye be judged," thus proving their moral integrity.

The author of this letter is well known in the United States, especially in the state of Ohio, from where we represent important interests; therefore we do not fear that the said Spiers can say "am not known"; and though we may perhaps not be as strict in our actions as have been taught, we would not desire to change places with Mr. Spiers, who has made a futile attempt to calumniate a body of men who are so evidently his superiors.

Yours respectfully,
E. C. Spencer.

DR. SPEER'S NO. 2.

Now comes one of the most remarkable points in this whole controversy. Dr. Speer, a minister of intelligence and position, was willing to believe in the genuineness of this "encyclical" and to quote it to the world on what he calls the authority of Dr. Ward and Mr. Beach. How easily his critical mind and conscientious will were satisfied will appear from the facts that the Independent editor (March, 1898) more than suggests that he does not believe the stuff himself, but puts it (like many other

things) into his paper just to help along the cause, and that Mr. Beach quotes the "encyclical" without any scholarly citation of authority in a book which more than suggests that its author is crazed with religious fanaticism. These are the authorities referred to by Dr. Speer in his hereafter mentioned copy of his letter to America, in which, probably as more collateral evidence, he says that he has received from the South American Missionary Society of London a copy of the "encyclical" and the archbishop's reply to it, printed by that society in 1898.

But when Rome and the Archbishop of Chile, both responsible authorities, deny the pretended correspondence between them, Dr. Speer is not satisfied. He is still looking for the truth, and as the correspondence shall show, the Presbyterian agent to South America will be still holding on to this morsel, still waiting for proof "beyond a doubt" that the archbishop's testimony is true, till the forger shall open his safe and destroy the fond illusion of fourteen years. Verily the will has its part in our believing.

New York, November 1, 1910.

The Rev. Charles A. Martin.

Dear Sir: Your very kindly letter of October 28, with reference to the alleged letter of the Pope to the clergy of Chile, about which we had some correspondence last spring, has been received, and I thank you for it and for the copy of the letter which you received from the secretary of the Archbishop of Santiago. I had already seen the statement of the Archbishop's secretary printed in "America" and also a copy of the article in "El Mercurio," to which the Archbishop's secretary refers.

Ever since the genuineness of this letter was called in question. I have been seeking for information which might settle the question one way or the other. I have found that what purported to be the full letter was printed in a Chilean newspaper entitled "La Lei," for October 24, 1897. I have a complete translation of the letter as it appeared in "La Lei." The same paper, in its issue of December 5, 1897, printed the full text of an alleged reply of the Archbishop of Santiago, headed thus: "CONTESTACION. Dada Por el ilustrisimo i reverendisimo Senor Arzobispo de Santiago, Don Mariano Casanova, a la enciclica de su Eminencia el Cardenal

Rampolla, en nombre de la Santa Sede, a los preladados de Chile."

When I learned of this publication of the alleged letter from the Pope, I wrote to a friend of mine in Santiago, and he called on the Archbishop's secretary, who expressed himself to my friend with regard to the letter just as he has done in his letter to you. At the time I wrote regarding this letter, I did not know where the alleged reply of the Archbishop, quoted in the editorial in the New York Independent, had first appeared. As soon as I ascertained, I wrote again to my friend in Santiago, asking if he would kindly look that letter up and find out whether there was any basis for belief in its genuineness, or whether it was a pure fabrication. There has not as yet been time to get any reply.

In following up this investigation, I received opinions both in this country and in Europe that there was correspondence between the Vatican and the clergy in Chile in 1897 which involved a reprimand on the part of the Vatican, but although I have followed up every clue, I have found as yet only these two publications in "La Lei." This paper was a radical paper, I am informed, "excommunicated by the Archbishop soon after it was founded." The man who was editor in 1897 died several years ago, and the paper itself has gone out of existence. I am told that at the beginning it was regarded as a reliable paper. I hope that it may be possible to determine whether it had any basis for these publications, or fabricated them.

You have written so very courteously in this letter and in your previous one that I trust you will not take it amiss if I send you a copy of my entire letter to "America" last June.

I shall be glad to let you know what I hear further from Chile, and trust that in this matter, as in the far greater one of the actual moral and spiritual conditions of South America, truth may be clearly established.

Very faithfully yours,
Robert E. Speer.

AN EASY PROPHECY.

Cleveland, November 5, 1910.

Rev. Robert Speer, New York.

Dear Sir: Your letter of November 1 is at hand. I thank you for it. I shall await with interest your further answer to my letter of October 26, after you have heard again from your Santiago correspondent. I believe "El Mercurio" was quoted in "America" in the course of its discussion of this matter about a letter from the

Vatican to Chile involving very decided praise. I hunted up the Independent of twelve years ago containing a quotation of the pretended reply of the Archbishop of Santiago to the Pope. A little higher criticism applied to the contents of the quotation made me very skeptical about the authenticity of the alleged reply. As the editor of the Independent could not help feeling the same way about the document, I was assured in my judgment.

Is it not probable that "La Lei" got the Pope's encyclical and the "Archbishop's contestacion" from the same author? You will recall the startling "letters from the Pope" that our own A. P. A. papers used to publish some years ago.

In view of the repudiation of the document ascribed to the Pope, by both Rome and the Archbishop of Chile, I do not apprehend that your South American correspondent will prove it to be genuine. Should he not, a note from you will close this unfortunate matter in what seems the only honorable and Christian way. Believe me,

Yours sincerely,
Chas. A. Martin.

HARLAN BEACH'S AUTHORITY.

A letter was now sent to Mr. Beach, professor of theory and practice of missions, at Yale Divinity School, educational secretary of the Students' Volunteer Movement, and the author of Geography of Protestant Missions, etc., briefly asking him his authority for the "encyclical" extract published in his book and appealed to as an authority by Dr. Speer. Beach calmly admits that he was not able to verify the quotation, and then wanders off irrelevantly to the Philippine Islands and his classmate, Mr. Taft. Such is the value of one point in this university professor's work, which work is one of the most contemptible productions that burden the shelves of our public libraries and spread the poison of blinding, hating bigotry.

New Haven, Ct., Nov. 5, 1910.

Mr. Charles Alfred Martin,
Cleveland, Ohio.

My Dear Mr. Martin: Replying to your note asking me for the source of the quotation on page 126 of my Geography of Protestant Missions, I would say that I

quoted it from Dr. Young's "From Cape Horn to Panama," pages 91, 92. He was a British writer whom I had confidence in, and he quotes—though I think the source is not given in the book itself—as his authority a paper published in Chile—Santiago, if I recall rightly. No original of the encyclical was accessible to me at the time, though since I have learned that all the encyclicals of Pope Leo XIII might have been had from Europe at that time. While not able to verify the quotation, it so fully coincided with the statements of writers on South America and of the Protestant press as to the corruption of the South American priesthood, that I regarded it as true to the facts. The Independent you have alluded to as giving other data, and other persons were interested especially as to the disposition of the friars of the Philippines. One proposition was to send them to South America and in that connection the need for them was spoken of, though many doubted whether their transfer to South America might not make the situation even worse. If the Passionists had gone to that continent, as they did later, the situation would have been wholly different. I cannot recall after more than twelve years when the discussion was open what the sources are in which the matter was discussed can be found. In a private talk with my classmate, President Taft, at the time he was going back to the Philippines via the Vatican to adjust the friars' land questions, I got the impression that a transfer to South America would not help Catholicism there.

Respectfully yours,
Harlan P. Beach.

WAITING.

Cleveland, May 23, 1911.

Rev. Robert Speer, New York.

Dear Sir: You will probably recall our correspondence last year, on the subject of an alleged encyclical of the Pope to the clergy of Chile. Your last letter, dated November 1, promises to let me know what you hear from your friend in Chile, whom you had requested further to investigate the matter of the document's authenticity. I hope the intervening six months have brought a report from your friend. I have recently found two ministers of our middle west repeating the damaging quotation from the pretended Papal letter. May I again ask you whether you consider that there is sufficient evidence of its authenticity to justify a minister in using the matter as it has been used.

Sincerely,
Chas. A. Martin.

DR. SPEER'S NO. 3.

New York, June 1, 1911.

The Rev. Charles A. Martin.

Dear Sir: Your note of May 23 has been duly received. I have not forgotten our previous correspondence and have been hoping to be able to send you some definite word with regard to the alleged correspondence between the Vatican and the Archbishop of Santiago. As I think I wrote you, the friend of whom I had been making inquiries in Santiago saw the secretary to the Archbishop with regard to the alleged letter from the Vatican. The secretary denied that such a letter had been received. At that time we had not found the publication containing the supposed reply of the Archbishop. Later this was found in the same Chilean newspaper which had published the letter to the Archbishop, and my friend has been trying to see the Archbishop's secretary with reference to this to ascertain whether he knew of this publication and what his view of it was. He has called several times, but has been unable to see the secretary.

Various well-informed men of whom I had made inquiries declare their belief that there was a correspondence at the time between the Vatican and the Archbishop somewhat in the tenor of the alleged letters, but none of them have been able to find for me any authority except such references as I think are to be traced back to the publications in "La Lei," the Chilean newspaper which printed the two letters.

Since the authenticity of these letters was called in question I have not made use of them, and in answer to your inquiry would say that I do not think the alleged correspondence should be quoted as authentic without further evidence than has thus far been produced. At the time that I quoted the letter last winter a year ago, the evidence did seem sufficient to justify the belief that it was a genuine letter, but all the search that has been made since seems to reduce the evidenc to the publication in "La Lei," which by itself is not sufficient. Further search for evidence will be continued.

Very faithfully yours,
Robert E. Speer.

FORGERY ADMITTED.

Six months later, and just two years after the opening of the correspondence between Dr. Speer and Father Martin, came the doctor's letter No. 4, with the remarkable revelation of slanderously and stupidly made and stupidly and slanderously used charges.

New York, April 30, 1912.

The Rev. C. A. Martin.

Dear Mr. Martin: I think I promised to let you know if we ever were able to get word settling conclusively the question as to the alleged correspondence between the Vatican and the Archbishop of Santiago, in Chile, and determining the origin of the reports regarding the correspondence. I have at last heard from Dr. Browning, one of our missionaries in Chile, that he has been able to trace the matter to its source. I have published his letter with a statement on the subject in a little book entitled "South American Problems," issued by the Student Volunteer Movement, 125 East 27th street, New York City, and enclose a copy of Dr. Browning's letter as embodied in the note on the subject in this book.

I am glad that the matter has been definitely settled, not only by the statement of the secretary of the Archbishop, but also by this acknowledgment on the part of the original inventor.

Very faithfully yours,
Robert E. Speer

THE CONFESSION.

Extracts from letter of the Rev. Webster E. Browning, Ph. D., as quoted in "Note to Chapter V," "South American Problems":

"For a year or more I have been working on the matter, but have not been able to bring it to a conclusion until today. I first went to a member of congress whom I have known for a number of years and told him of the letters published in the 'Lei,' and of the trouble caused by their quotation in the United States. He heard me through and then, with a laugh, said: 'Those letters were not authentic.' I replied that the secretary of the Arch-

bishop and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, he said, was the author of the letters. I called at once on this gentleman and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878. He at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both, at the suggestion of one of the leaders of the Radical party. He said that he had no idea that they would ever be quoted outside of Chile, and I told him how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in forging the documents and laughed at the whole matter as a huge joke.

“I asked him if there had ever been any basis for such letters; if any such correspondence had ever passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far as he knew, had ever been written.

“The whole matter, then, it seems, is boiled down to this fact: the gentleman in question, who has asked me to reserve his name, wrote the letters ‘as a diversion,’ to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship, one of these men being, as I suspected, the first man on whom I called this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical, and attacks the Church—or did, in his younger days—in this way, under an assumed name. He is a lawyer, well-to-do, I should say, and had no hesitancy whatever in assuming the responsibility for the authorship of the letters. He said that for a while he was known among his cronies of that time as ‘Rampolla,’ in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop’s excommunicating ‘La Lei,’ a fact that tremendously increased the circulation of the paper and gave it ten years of life, whereas otherwise it would probably have died much sooner. At his request I keep his name secret, but you are authorized to use my letter and statements as you think best.

“The author of the letters claims that the statements are all true, even today.”

THE END.

Youngstown, May 12.

Rev. Robert E. Speer, New York.

Reverend Dear Sir: Your letter of April 30, enclosing Dr. Browning's report reached me a day or two ago. I thank you most sincerely for the same. That you have ascertained that the alleged encyclical is a forgery must be satisfying to you, as well as to myself. The publication of Dr. Browning's report in your new book will no doubt go a long way to undo the harm which the document has caused. I am taking the liberty of turning over our correspondence to the editor of the Catholic Universe.

Thanking you again for your courteous letters and congratulating you on your part in hunting down the miserable forgery, I am

Yours respectfully,

Chas A. Martin.



Reprinted from The Catholic Universe, May 17, 1912.

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All Articles for The Catholic News must be received not later than Wednesday in order to be published in the issue of the same week.

Advertising rates furnished on application

CALENDAR FOR THE WEEK

MAY.

26.—Sunday—Pentecost. St. Philip Nerl,

27.—Monday—St. John I., P. M.

28.—Tuesday—St. Urban, P. M.

29.—Wednesday—St. Maximinus, B.

30.—Thursday—St. Ferdinand III., C.

31.—Friday—St. Angela Merici, V. Em-

ber Day.

JUNE.

1.—Saturday—St. Eleutherius, P. M.

Ember Day.

SPECIAL NOTICE

Subscribers of The Catholic News who are going away on a summer vacation and who want us to send their paper to them every week should notify us by mail, giving their city and their country addresses. We cannot make the necessary change on our mailing list unless we have both addresses. When returning from the country our subscribers should again notify us, this time giving the country and city addresses. Under no circumstances will we take changes of address by telephone. Mistakes in names, streets and numbers are common by that method of communication. The safest way is to notify us of changes of address by either postal card or letter.

The chief of police of Paterson, New Jersey, has forbidden the Industrial Workers of the World to hold any more meetings in that city. Here is an evidence that a city government regards such meetings as opposed to public policy and violative of municipal or State law. If the Industrial Workers of the World feel that any rights they have are being violated they can seek redress through proper channels.

If a man procures citizenship in this country by means of an oath to support the Constitution of the United States and then preaches anarchy, murder of officials, violent seizure of property of others, destruction of public property, and the shooting of police or soldiery who are acting by order of the city, State or Federal authorities, why may not such citizen who has violated his oath of citizenship or has procured citizenship under false pretenses, be deprived by judicial process of his citizenship?

Even if the General Conference, the highest authority in the Methodist Church, with due deliberation, makes an uncalled for attack on the Catholic Church, it does not follow that all Methodist ministers are blinded by anti-Catholic prejudice. In a recent sermon the Rev. Dr. Lee, of St. John's Methodist church, St. Louis, Mo., severely scored the local social service experts, and paid the following deserving tribute to St. Louis Catholicity: "Take

the Catholic Church in St. Louis. Go around this city and count its orphanages, its asylums, its hospitals, its houses of Good Shepherd, its hundred forms of organized beneficence. I do not know what the figures are, but I venture the assertion that the Catholic Church in St. Louis has actually done more social service in one year than all the Godless Christian social service experts have done since the foundation of the city of St. Louis."

A VILE FOGERY EXPOSED

Our readers will recall that two years ago, on the authority of the Rev. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, what was alleged to be an extract from an encyclical letter of Pope Leo XIII. to the Catholic clergy of Chile was circulated throughout this country as an evidence of the low moral state of the Church in South America. The charge that in Latin America the clergy violate the law of celibacy is a favorite one with a certain class of non-Catholic controversialists, and, of course, the alleged encyclical put forward by the Rev. Mr. Speer was gleefully accepted as proof positive of the charge, as it was solemnly declared that the Pope thus addressed the Chilean clergy:

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospitals, never in the dwellings of the afflicted or distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in, and where good wines are to be obtained."

When the Rev. Mr. Speer put out this extract he was asked by the Catholic press to give the date of the alleged encyclical and the name of the ecclesiastic to whom it was addressed. He was unable to furnish these essential evidences of its authenticity, and at once Catholics did not hesitate to call the encyclical a forgery. Though frequently challenged, Mr. Speer was unable to do so. Nevertheless the forgery was made to do duty in every anti-Catholic campaign throughout the land. It was quoted in every backwoods stronghold of bigotry, and it has been responsible for the perpetuation in many a community of a distorted and uncharitable view of the Catholic Church.

We learn from an interesting correspondence published in the Catholic Universe, of Cleveland, that during the years that this abominable forgery has been in circulation on the authority of the Rev. Mr. Speer a young and energetic priest of the diocese of Cleveland, the Rev. Charles A. Martin, of Youngstown, Ohio, has been demanding proof from him. When Father Martin first wrote to him in April, 1910, after Mr. Speer had quoted the alleged encyclical in an address at Cincinnati on "our missionary duty to our benighted brethren of South America," Mr. Speer replied that the letter "is supposed to have been addressed by the Pope to the clergy of Chile in 1897," and that it is referred to and quoted in Beach's "Geography of Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92, and is referred to in an editorial in the New York Independent for March 17, 1898. "This editorial," writes Mr. Speer, "quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the Independent states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not."

Father Martin, with this information from Mr. Speer, wrote to Rome, the supposed origin of the letter, and to Santiago, Chile, its supposed destination. In Rome the letter was denounced as a palpable fraud and forgery, and the Archbishop of Santiago, through his secretary, branded the document as a course fraud. The Protestant authorities mentioned by Mr. Speer were unable to give Father Martin any proof of the genuineness of the encyclical letter. But Mr. Speer was not ready to concede that the

encyclical was a forgery. On Nov. 1, 1910, he wrote to Father Martin that he had found that what purported to be the full letter was printed in a Chilean newspaper entitled "La Lei," for Oct. 24, 1897, and that the same paper in its issue of Dec. 5, 1897, printed the full text of an alleged reply of the Archbishop of Santiago. Mr. Speer said he wrote to a missionary friend in Santiago to ascertain whether there was any basis for belief in the alleged letter's genuineness or whether it was a pure fabrication. A long time elapsed before he got a definite answer. On April 30, 1911, Mr. Speer wrote to Father Martin that Dr. Browning, one of the Presbyterian missionaries in Chile, had been able to trace the matter to its source and that he had published his letter with a statement on the subject in a book of his (Mr. Speer's) entitled "South American Problems." Here are extracts from the Rev. Dr. Webster E. Browning's letter to Mr. Speer:

"For a year or more I have been working on the matter, but have not been able to bring it to a conclusion until today. I first went to a member of congress whom I have known for a number of years and told him of the letters published in the 'Lei,' and of the trouble caused by their quotation in the United States. He heard me through and then, with a laugh, said: 'Those letters were not authentic.' I replied that the secretary of the Archbishop and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, he said, was the author of the letters. I called at once on this gentleman and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878. He at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both, at the suggestion of one of the leaders of the Radical party. He said that he had no idea that they would ever be quoted outside of Chile, and I told him how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in forging the documents and laughed at the whole matter as a huge joke.

"I asked him if there had ever been any basis for such letters; if any such correspondence had ever passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far as he knew, had ever been written.

"The whole matter, then, it seems, is boiled down to this fact: the gentleman in question, who has asked me to reserve his name, wrote the letters 'as a diversion,' to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship. One of these men being, as I suspected, the first man on whom I called this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical, and attacks the Church—or did, in his younger days—in this way, under an assumed name. He is a lawyer, well-to-do, I should say, and had no hesitancy whatever in assuming the responsibility of the authorship of the letters. He said that for a while he was known among his cronies of that time as 'Rampolla,' in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop's excommunicating 'La Lei,' a fact that tremendously increased the circulation of the paper and gave it ten years of life, whereas, otherwise, it would probably have died much sooner. At his request I keep his name secret, but you are authorized to use my letter and statements as you think best."

Thus is disposed of one of the most amazing anti-Catholic fabrications of this age. That it has been accepted as the truth by men who consider themselves honorable can only be explained by the fact that they are so prejudiced against the Church that they are ever ready and eager to believe anything evil against her. The exposure of this forgery ought to serve as a lesson to Protestants. During the A. P. A. days all kinds of documents to aid in the campaign of calumny against the Church were manufactured, and some of them, such as the Jesuit oath, are doing duty yet. Conscientious non-Catholics need to beware of the forger whenever they come across an attack on the Catholic Church.

My precept to all who build is, that the owner should be an ornament to the house, and not the house to the owner.—Cicero.

Five-Minute Sermon

Short Instructions for Early Masses
by Paulist Fathers

PENTECOST SUNDAY.

I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth.—From this Sunday's Gospel.

When does the Holy Ghost visit us? When we feel our hearts touched with sorrow for offending Jesus Christ. Instilling contrition for sin on account of God Our Saviour, that is the beginning of the work of the Third Person of the Holy Trinity. He bears testimony to the rights of Our Saviour which we have grossly violated. The protest of the sinner's conscience is the testimony of God against him. The voice of God is our feeling remorseful. Shame, self-hatred, accompanied with fear of the fire of hell, and having at least some suggestion and desire of recovering the friendship of Christ—this is the inspiration of God. If sinners but realized that such remorse of conscience is the direct claim of God upon them, they would not smother it. To them St. Paul says: "Grieve not the Holy Spirit of God" (Eph. iv., 30). They sometimes go to confession and Communion, but what is their motive? It is lest they shall grieve their devout relatives. They make their Easter duty lest they shall lose cast as Catholics—they deal with God, indeed, but very indirectly and feebly, principally through His friends.

They are like one who had rather converse with his father by telephone than face to face—they want to be in a position to shut off the divine messages, and call them up again whenever they please. This shutting off God's grace is thus characterized by the Apostle: "Extinguish not the Spirit" (I. Thes. v., 19). What a dastardly crime is that, my brethren. It will be perpetrated by many a Catholic during this week, the last one set apart for the annual Communion.

Holy Church during this time often quotes the words of the Wise Man: "The Spirit of the Lord hath filled the whole world" (Wisd. i., 7). And that omnipresent Spirit, wherever it finds a moral vacuum instantly fills it. Is it a heart emptied of worldly desires? Oh, what a blessing! God fills that heart with His love. Is it a heart emptied of divine things? God fills it with His reproaches. All religious joy is the "consolation of the Holy Spirit" (Acts ix., 31). All devout grief for sin, all painful longings and forebodings about future sins and their punishment is the "unspeakable groanings" of the Holy Spirit in our behalf (Rom. viii., 26). How few among us realize that our religious life is a divine life.

Our text reminds us that the Father and the Son and the Holy Ghost work together for the Kingship of Christ in our souls and in our lives, the divine action being, by Our Saviour's words, attributed to the Third Person: "He shall give testimony of Me." This is well illustrated by the Blessed Virgin's words to the waiters at the wedding of Cana: "His mother saith to the waiters: Whatsoever He shall say to you, do ye" (John i., 5). This she said by inspiration of the Holy Spirit. All we hear in sermons means exactly that: Whatsoever the Spirit of Jesus Christ says to you, that do, do it immediately, and do it when and where He directs. All the good example, exhortation, warning of friends takes on the Holy Ghost's authority; it is sent to bring us under the divine guidance of the Spirit of Christ. And this is pre-eminently the case with the obligation of the Easter Communion.

CATHEDRAL NOTES

—On Sunday at 11 o'clock His Eminence Cardinal Farley will celebrate Pontifical Mass in honor of the feast of Pentecost. The sermon will be delivered by the Rev. Bernard F. McQuade.

—At Vespers the Fire Department will make their annual church visit. The commissioner and his deputies will accompany the men. The address of welcome will be delivered by the rector, the Right Rev. Monsignor M. J. Lavelle, V. G. The sermon will be given by the Rev. Vincent De P. McGean, chaplain of the department.

—On Decoration Day there will be a special Mass at 9 o'clock for the repose of the souls of the deceased soldiers of the Union. At 10.30 there will be a Solemn Memorial Mass for the Ancient Order of Hibernians.

—On Saturday, June 1, at 8 a. m., His Eminence Cardinal Farley will ordain twenty candidates to the priesthood and a large number to the diaconate and subdiaconate.

—The annual strawberry festival of the Sodality of the Children of Mary will take place in the school hall on Monday, Tuesday and Wednesday evenings, May 27, 28 and 29, at 8 o'clock.

A Chinese proverb runs: "Think of your own faults the first part of the night (when you are awake), and of the faults of others the latter part of the night (when you are asleep)."

Catholic News May 25, 1912

A VILE FOGERY EXPOSED

Our readers will recall that two years ago, on the authority of the Rev. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, what was alleged to be an extract from an encyclical letter of Pope Leo XIII. to the Catholic clergy of Chile was circulated throughout this country as an evidence of the low moral state of the Church in South America. The charge that in Latin America the clergy violate the law of celibacy is a favorite one with a certain class of non-Catholic controversialists, and, of course, the alleged encyclical put forward by the Rev. Mr. Speer was gleefully accepted as proof positive of the charge, as it was solemnly declared that the Pope thus addressed the Chilean clergy:

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospitals, never in the dwellings of the afflicted or distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in, and where good wines are to be obtained."

When the Rev. Mr. Speer put out this extract he was asked by the Catholic press to give the date of the alleged encyclical and the name of the ecclesiastic to whom it was addressed. He was unable to furnish these essential evidences of its authenticity, and at once Catholics did not hesitate to call the encyclical a forgery. Though frequently challenged to furnish proof of its genuineness Mr. Speer was unable to do so. Nevertheless the forgery was made to do duty in every anti-Catholic campaign throughout the land. It was quoted in every backwoods stronghold of bigotry, and it has been responsible for the perpetuation in many a community of a distorted and uncharitable view of the Catholic Church.

We learn from an interesting correspondence published in the Catholic Universe, of Cleveland, that during the years that this abominable forgery has been in circulation on the authority of the Rev. Mr. Speer a young and energetic priest of the diocese of Cleveland, the Rev. Charles A. Martin, of Youngstown, Ohio, has been demanding proof from him. When Father Martin first wrote to him in April, 1910, after Mr. Speer had quoted the alleged encyclical in an address at Cincinnati on "our missionary duty to our benighted brethren of South America," Mr. Speer replied that the letter "is supposed to have been addressed by the Pope to the clergy of Chile in 1897," and that it is referred to and quoted in Beach's "Geography of Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92, and is referred to in an editorial

in the New York Independent for March 17, 1898. "This editorial," writes Mr. Speer, "quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the Independent states, by Cardinal Rampolla. I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not."

Father Martin, with this information from Mr. Speer, wrote to Rome, the supposed origin of the letter, and to Santiago, Chile, its supposed destination. In Rome the letter was denounced as a palpable fraud and forgery, and the Archbishop of Santiago, through his secretary, branded the document as a course fraud. The Protestant authorities mentioned by Mr. Speer were unable to give Father Martin any proof of the genuineness of the encyclical letter. But Mr. Speer was not ready to concede that the

encyclical was a forgery. On Nov. 1, 1910, he wrote to Father Martin that he had found that what purported to be the full letter was printed in a Chilean newspaper entitled "La Lei," for Oct. 24, 1897, and that the same paper in its issue of Dec. 5, 1897, printed the full text of an alleged reply of the Archbishop of Santiago. Mr. Speer said he wrote to a missionary friend in Santiago to ascertain whether there was any basis for belief in the alleged letter's genuineness or whether it was a pure fabrication. A long time elapsed before he got a definite answer. On April 30, 1912, Mr. Speer wrote to Father Martin that Dr. Browning, one of the Presbyterian missionaries in Chile, had been able to trace the matter to its source and that he had published his letter with a statement on the subject in a book of his (Mr. Speer's) entitled "South American Problems." Here are extracts from the Rev. Dr. Webster E. Browning's letter to Mr. Speer:

"For a year or more I have been working on the matter, but have not been able to bring it to a conclusion until today. I first went to a member of congress whom I have known for a number of years and told him of the letters published in the 'Lei,' and of the trouble caused by their quotation in the United States. He heard me through and then, with a laugh, said: 'Those letters were not authentic.' I replied that the secretary of the Archbishop and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, he said, was the author of the letters. I called at once on this gentleman and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878. He at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both, at the suggestion of one of the leaders of the Radical party. He said that he had no idea that they would ever be quoted outside of Chile, and I told him

how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in 'forging the documents' and laughed at the whole matter as a huge joke.

"I asked him if there had ever been any basis for such letters; if any such correspondence had ever passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far as he knew, had ever been written.

"The whole matter, then, it seems, is boiled down to this fact: the gentleman in question, who has asked me to reserve his name, wrote the letters 'as a diversion,' to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship, one of these men being, as I suspected, the first man on whom I called this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical, and attacks the Church—or did, in his younger days—in this way, under an assumed name. He is a lawyer, well-to-do, I should say, and had no hesitancy whatever in assuming the responsibility of the authorship of the letters. He said that for a while he was known among his cronies of that time as 'Rampolla,' in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop's excommunicating 'La Lei,' a fact that tremendously increased the circulation of the paper and gave it ten years of life, whereas, otherwise, it would probably have died much sooner. At his request I keep his name secret, but you are authorized to use my letter and statements as you think best."

Thus is disposed of one of the most amazing anti-Catholic fabrications of this age. That it has been accepted as the truth by men who consider themselves honorable can only be explained by the fact that they are so prejudiced against the Church that they are ever ready and eager to believe anything evil against her. The exposure of this forgery ought to serve as a lesson to Protestants. During the A. P. A. days all kinds of documents to aid in the campaign of calumny against the Church were manufactured, and some of them, such as the Jesuit oath, are doing duty yet. Conscientious non-Catholics need to beware of the forger whenever they come across an attack on the Catholic Church.

HOW THEY DO IT.

The Catholic press has repeatedly warned its readers against a certain class of offensive articles appearing now and then in some secular journals, and purporting to expose this or that "abuse" of the Catholic Church. The method of attack is usually to cable some "story" from a Catholic country, to bolster it up with foreign names, and to publish it broadcast and with unblushing effrontery.

The simple reader gulps the narrative down and shivers once more at the "wickedness of Rome."

Two years ago an article like that was making the round of the country, and succeeded in stirring up considerable hard feeling. It was launched by one Robert E. Speer, who had been a Presbyterian missionary in South America, and other Protestants speakers and writers. It purported to be a copy of an "Encyclical of Leo XIII to the clergy of Chili," exposing the latter as a body of evil-living ecclesiastics worthy of every condemnation. For two years the story held the field despite the most convincing refutations from the best Catholic sources.

Finally, last month, a Western priest proved the alleged "Encyclical" to be a forgery. Its author, a Radical congressman of Chili confessed that he had written it himself "as a diversion," never supposing it would be read outside his own country. Mr. Speer, who was most active in spreading it over America now acknowledges his mistake, and promises to give publicity to the real story in the near future. But it is rather late and does not argue much for his sincerity; since he was forced to admit his error by facts he should have known.

But it is all in the game. The blow at Catholicity must be struck whether by fair means or foul. The magnificent statue of the great Church of God is too imposing and too majestic to be affected by the tiny slings of casuistry which a jealous opposition

Boston
JUNE 22, 1912. *Plot*

offers as logic, and if she is to be moved at all, it will be only by concerted storms of abuse, and by casting upon her beauty and cleanliness the reflections of criminal stains which she knows not herself. If to such minds, she presents shadows and dark spots, the only explanation is that they the shadows cast across the pathway of light by the heavy and darksome bodies of those very accusers, who seeing their own shadows, cry out against the darkness they have made.

Catholic News

June 1, 1912

The Catholic Universe, of Cleveland, O., is to be commended for the way it has handled Father Martin's achievement in proving the fraudulent nature of the so-called "Encyclical letter to the priests of Chile," to which we referred at length last week. The Universe not only has republished as a supplement the correspondence between Father Martin and the Rev. Mr. Speer, of the Presbyterian Foreign Mission Board, who did so much to circulate the calumny and who was eventually forced to admit it was a fraud, but it has also issued the interesting letters in pamphlet form.

IRELAND PASSES LIE TO BRISTOL

Archbishop Accuses Methodist Missionaries in South America of Gross Misstatements.

PRESBYTERIANS ALSO ON SPIT

Both Delegates to Conference Are Challenged to Produce Bill of Specifications.

The attacks of Bishop Frank M. Bristol and Rev. William Rice, members attending the quadrennial Methodist conference, on the Catholic church in the South American republics, in which, among other things, it was charged that the church members there are "Protestantized Roman Catholics," last night drew a scathing reply from Archbishop John Ireland of the archdiocese of St. Paul.

In his reply to the charges of the Methodists, Archbishop Ireland declared, among other things, that the Presbyterians, as well as the Methodist missionaries, were equally active in "pouring out, in unstinted word and in unstinted hate, misrepresentation and calumny against the Catholic hierarchy of the republics of South America." The reply of Archbishop Ireland follows:

"Unchivalrous, indeed, should I deem myself, and unworthy of the responsibilities of my sacred office, did I not, firmly and fearlessly, challenge into the field of open discussion and searching investigation the men, under whatever banner they march, who, with conscious bravado born of the confidence that the adversary is far away, go through the land, pouring out in unstinted word and unstinted hate, misrepresentation and calumny against my brethren and colleagues of the Catholic hierarchy of the republics of South America. And, so, I give forth the challenge to Bishop Frank M. Bristol and Rev. William Rice, members of the quadrennial Methodist conference, now in session in the city of Minneapolis.

Not at War With All Methodists.

"In writing as I now do I have this regret that I may seem to be at war with all members of the quadrennial conference. I know that inside the walls of the conference there are the many who love peace, who love truth, who fain would bridle the wild tongues of intemperate brethren, bent on the futile task of beating down, per fas et nefas, the battlements of the Catholic church, whose fury, however, they are powerless to mitigate. To the friends of peace in the conference I proffer apology, and trust they will pardon what, were it not for me a duty, I myself should consider an unwarranted intrusion into their affairs.

"I have more on my hands than the defense of the Catholic church in South America. It is the defense of the Catholic church in the United States. The Catholic church in its doctrines and mandates is the same the world over. Its unity in its widespread Catholicity is its legitimate boast; everywhere it teaches the same doctrines and principles; everywhere it moves and works under the guiding hand of the same chieftain, the pontiff of Rome. To say that in teaching and mandate the Catholic church is wrong anywhere, is to say that it is wrong wherever it is. It is nothing short of an insult to the Catholics of the United States to tell them, as Rev. W. F. Rice dares do, that their religion is 'protestantized Roman Catholicism,' that from them Methodists and

icism in South America. What is to be done to extirpate those lies, root and branch? It took two years to kill off one lie. Life is too short to kill off those that are in circulation—so numerous they are; and, then, the 'missionary' is always in the field, planting the seed of other quitch thick and deep.

"Dr. Spear's 'encyclical' is an episode in the present controversy. Our immediate concern is with Bishop Bristol and Dr. Rice.

"One need not read very long the addresses of the two Methodist missionaries before coming to understand the peculiar psychology from which those addresses are born. First, there is here the intense pre-existing hatred of Catholicism, and because of this the readiness to seize upon every straw that seems to tell against the detested foe, and quickly develop into a weighty sheaf. Next there is the absolute color-blindness, the determination to see only what is black, the inability to discern in men and conditions a color of whatever other kind, however much this color be bright and shining. And, then, owing to overmastering anxiety to condemn what is hatred, there is the utter absence of logic, of power to connect cause with effect, to free conclusions from incidents and circumstances that give to them no support whatever.

"This is the Bristol-Rice process of reasoning: Catholicism predominated in South America; therefore nothing there is good; therefore what there is bad is the direct result of Catholicism. Thus conclusions are formed—conclusions all the more readily formed, that, it is foreseen they are such as will win applause at Methodist quadrennial conferences, and draw from Methodist treasuries the silver and gold wherewith to replenish the local commissary departments.

South America Not Perfect.

"Delinquencies there are in South America—cases of neglect of religious observances, of unbelief in all religion, of breaches of the moral laws. The order of the day is: See those, see nothing else; report those, report nothing else. Let us imagine for a moment similar methods applied by missionaries from South America to our own fair portion of the Western hemisphere; what awful tales those missionaries could bear back to their homes, with which there to regale those men and women who stand by breathless, hungering and thirsting for evil sayings from the cities and fields of Yankeedom.

"Delinquencies there are in South America. The order of the day is: Put all those to the count of Catholicism, no matter how much Catholicism condemns them, or labors to eradicate them. Imagine a South American, enemy of the several Protestant bodies of North America, Methodism included, using similar logic in making up his reports of the withering influences of Protestantism under the Starry Banner; easily would the reports equal the fiery tirades poured out in Minneapolis against Catholicism in South America.

"In parts of South America there are situations political and racial, that have held in check the best efforts of the Catholic church in the work of sanctification and civilization. A large portion of the population is aboriginal: to have brought this portion to its present level of morality and religion was a huge task. The order of the day is: This sadder portion of the population you must particularly observe—forgetful of the good done among them, with eye—single to what has not yet been done and report its condition as that of the whole population. Pay no attention to impediments put in the church's way, by political and civic strifes; for the harm done, no matter how or by whom, blame the church, calling it the foe of all progress, the author and ally of all decay. Imagine, again, a South American Catholic using similar tactics in studying the Protestant religions of North America—seeing our Indian tribes, our newly-liberated

marriage relation,' while we recollect, as no doubt he does, that this very quadrennial conference now in session in Minneapolis refused to prohibit its ministers from being present at remarriages of divorcees. Add to what the Bishop tells anent illicit marital relations in South America, caused, he says, by ecclesiastical greed:

Quotes Laws of Bees.

"I have on my table the volume of the ecclesiastical law that governs the Catholic church in South America, and in this volume I read this authoritative decree regarding marriage fees: 'As the gifts of Christ are gratuitous dispensations of his bounty, and as no blacker vice there could be, especially in what concerns the holy ministry, than that of avarice, no offering other than what is authorized by episcopal ordinance shall ever, directly or indirectly, be sought for on the occasion of the administration of the sacraments of baptism and matrimony—and not even that much is to be taken in the case of the poor, of such as cannot either at all, or only under serious inconvenience, make any offering.'

"Bishop Bristol may have discovered in slums and back-alleys of cities, parties, whose marital union had not been blessed by the church, as he can discover as many such as he may call for nearer to the gateways of North American Methodism; but when he says that the evil so far as it exists in South America, is there due to the Catholic church, he qualifies himself beyond all exception for the Ananias club. And far beyond the wide territory ordinarily covered by this club, we must bid him go, when he has the audacity to add that in 'Romanism' parties, living in marital unions never ratified by the proper authorities, 'might have lived and died "good Catholics" in spite of their illegitimate relations.' I again refer to the volume of ecclesiastical law, ruling the Catholic church in South America, as proof of the heinousness in the eyes of the Catholic church of the sin of illegitimate relations, of the hopelessness of salvation, in the teachings of the Catholic church, for the unfortunates who persevere in such relations.

"By the way, this volume of ecclesiastical law, printed in Latin and Spanish, I will gladly lend to whomsoever desires to know the high standards of Christian morals the Catholic church demands with regard to the weird tales and utterly unsupported conclusions so liberally dispensed by Bishop Bristol and Dr. Rice to the quadrennial conference.

Praises Marital Fidelity.

"Some two years ago I listened in Minneapolis to an address by Mr. John Barrett, director general of the Pan-American union, Washington. None other in the United States is so conversant with conditions in South America as Mr. Barrett. He told his hearers that the people of the United States, to their misfortune, are very ignorant with regard to South America, having only scantiest ideas of the true state of things within the borders of their neighboring republics. Among many other matters mentioned by Mr. Barrett to the praise of the people of South America, he made this statement: In the countries of South America homes are happiest, family life most pure and serene; there one thing is utterly lacking, divorce. For further exact information about South America I refer my readers to Mr. Barrett, who, though not himself a Catholic, will tell the truth whether of Catholics or of Protestants—a feat of which Protestant missionaries to Catholic countries seem utterly incapable.

"I await, before I enter further into this discussion, to have a word from Bishop Bristol and Dr. Rice."

St Paul

Aug 26, 1912

ROBERT E. SPEER
ENGLEWOOD, N. J.

others will not understand what Catholicism, in its true form, means.

Declares It an Insult.

"Catholics of the United States indignantly repel the insult that they are 'Protestantized' Catholics. To pass it by silently were on their part an admission of schism and heresy. God help the Catholics of the United States if Catholicism cannot be learned from them 'in its true form!' Their Catholicism, God be thanked, is indeed, Catholicism 'in its true form'; and their Catholicism is exactly that which is preached by the Catholic church in South America, as in every other land under the sun.

"And right here let me say to non-Catholics of Minneapolis and St. Paul; We are among you; every Sunday our doctrines are spoken from the pulpits of fifty or more temples; our works are in the open; our schools, colleges, institutions of charity and religion, willingly swing apart their portals to visits from you. Do you wish to know the Catholic church 'in its true form?' See us, question us; judge us; and as you judge us, judge the Catholic church as it is in South America, as it is in every quarter of the globe.

Presbyterians Are Assailed.

"In justice to the missionaries of Methodism, I will say that they are not alone in their Munchausen stories about South America. Missionaries of Presbyterianism keep with them encouraging pace. I quote an instance—this one, on account of its present actuality, as within the past few days only the gentleman, most conspicuous in circulating the story, was so completely routed from his position that he surrendered to his pursuers, and confessed the error of his accusation.

"Two years ago Rev. Robert E. Speer, secretary of the Board of Foreign Missions of the American Presbyterian Church, gave out in support of his contention that religion and morals were utterly rotten in South America, redeemable only through the coming of Presbyterianism, an 'encyclical' of Pope Leo XIII., addressed to the bishops of South America, enumerating, even as Presbyterians had not dared to do, the horrors of Catholicism in that far-away land, and inviting the bishops to bestir themselves to a degree in stemming the tide of overflowing evil. Mr. Speer's attention was called to the palpable lies of the printed 'encyclical,' so gross as to prove to the first looker-on that it was naught but a forgery. All to no effect. Mr. Speer, the 'encyclical' in hand, wrote and lectured up and down the country on 'our missionary duty to our benighted brethren of South America.' A professor of Yale, O. B. Beach, authenticated the fatal document; the Literary Digest rehearsed an analysis of its contents; hundreds of pulpits, East and West, radiated its lurid lights. Catholics protested—but all to no purpose. Denials came from the Vatican that such a letter had never been issued, and from the archbishop of Santiago, to whom specifically it was said to have been addressed, that such a letter had never been received—but all to no purpose; the anxiety to blacken Catholicism in South America was too strong. The 'encyclical' helped the 'missionaries'; it had to be kept afloat, though fast beneath its keel the waters receded.

"An untiring priest, Rev. Charles A. Martin of Cleveland, continued his labors of refutation, and at last a Presbyterian missionary to Chile, Rev. Webster E. Browning, avowed that the 'encyclical' was a clumsy forgery, so admitted by its author, a renegade Catholic, originally published in a radical newspaper, whose editor had been quickly excommunicated by the archbishop for having printed it. To his credit, Dr. Speer finally retracted his belief in the far-famed 'encyclical.'

Pre-existing Hatred of Catholicism.

"Leo's 'encyclical' is on a par with hundreds of other lies about Cathol-

negroes, passing by as unseen the best of our population: what a terrifying tableau of usefulness and prevarication on the part of North American Protestantism should his book be, particularly so, were the tableau traced by a hand quivering with hatred of Protestant sects, 'quieted only when the lines it draws are most somber of hue.

Deal in Generalities.

"Bishop Bristol and Dr. Rice deal in generalities; no detailed answer is called for, or, indeed, is possible, until they provide us with their brief of specifications.

"Dr. Rice's resolutions, presented to and later approved by the conference, charges Catholicism in South America with depriving the people of the Bible, perverting many of the fundamental doctrines of Christianity and fostering superstitions. On another occasion I have dealt with the accusation that the Catholic church deprives the people of the Bible. As to superstitions fostered, and fundamental doctrines of Christianity perverted—I call for specifications. Specifications not forthcoming I simply scorn the accusations.

"Amusing, however, it is 'the fundamental doctrines of Christianity,' when we remember the recent declarations of a Methodist minister, Rev. Ernest Thompson, during a suit questioning the teachings of the Wesleyan University of Canada, to the following effect: That for Methodists the meaning of the virgin birth of Christ is a purely literary question; that the physical resurrection of Christ on Easter day is far from being clear; that the Bible does not prove Christ to be God, etc., etc. Will the conference before its adjournment do us the favor to enlighten us in a unanimous profession of faith as to what today Methodism calls the fundamental doctrines of Christianity?

"Dr. Rice again: 'I have seen as gross idolatry in Roman Catholic countries as I have seen in India and China.' A clear case this is of incurable color-blindness. Will not the doctor give some details, so that we may the more easily explain away his psychological illusions?

Asks for Proof.

"And again: 'In the South (the more Southern countries of South America) the priesthood have everything in their clutches, and no vice, poverty and superstition are found there.' May we have, Doctor, some details, some proofs. Verily, it is too much to be asked to believe all you say on matters, when already in so many of your statements you are shown to have put before us outrageous misrepresentations of facts. And, then, when you give details, will you not kindly make some effort to connect with their true causes your cases of 'vice, poverty and superstition,' or, if you still hold them to be logical effects of Catholicism give reasons for your judgment—reasons all the more necessary that your opponents hold those cases of vice, poverty and superstition, so far as such may be proven to exist, to exist not at all as a logical result of Catholicism, but altogether despite the teachings and mandates of Catholicism.

"Equally vague and general, equally unproven, are the statements of Bishop Bristol. He affirms; I deny. Until his charges are somewhat substantiated, my denial is sufficient rebuttal. One of his charges is rather specific; I give a specific reply. He says: 'Methodism's regard for the sanctity of the marriage relation is a revelation to the people (the people of South America) among whom the very sanctity of the marriage tie has for centuries been a matter of barter by the prevailing ecclesiasticism. . . . The exorbitant pecuniary demands of the priesthood have made marriage impossible among the poorer.' Is not the Bishop here a little sarcastic toward Methodism, talking of 'Methodism's regard for the sanctity of the

MAY 29 1912

May 28, 1912.

Mr. Speer

Dr. Robert E. Speer,

156 Fifth Avenue,

New York City.

My dear Dr. Speer:-

The enclosed clipping was sent to me anonymously but, judging from the handwriting, I think it is from our Catholic preist. I should like to know the truth of the statement from your standpoint.

Sincerely yours,

George Brewer -

FATHER MARTIN'S ACHIEVEMENT.

A lie travels much faster than the truth and is very seldom overtaken. The accomplishment of Father Charles Alfred Martin, of St. Patrick's, at Youngstown, in setting out to force a full retraction of one of the numerous canards which are peddled about the Catholic Church, and getting such a retraction is most remarkable. The Universe feels both a sense of pleasure and a very great honor in having the privilege of being the first to publish the account.

Fourteen years ago currency was given broadcast to the statement that the late Pope Leo XIII had written an encyclical letter to the Archbishop of Santiago, Chile, denouncing the Catholic priests in that country for the character of their personal lives.

The alleged "encyclical" was, of course, a palpable forgery, but when did a little thing like entire variance with the truth ever lead to the abandonment of a Protestant calumny against the Catholic Church or dissuade even the leaders of Protestant churches from insulting their supposed intelligence and Christianity by its dissemination?

A little more than two years ago Dr. Speer, of the Presbyterian foreign missionary board, recounted the story of the encyclical, incorporated it in a book and gave it forth with authority and unholy joy.

Father Martin, then a member of the Cleveland Apostolate, determined to make Speer either admit the thing a forgery or disgorge the source of his information.

It was a long chase and a stern one. With all the cunning of a fox Speer doubled and turned on his trail, twisted and wriggled, delayed answers for months, refused to accept this and that letter as conclusive, forced Father Martin to correspond with Chile and with Rome and all the while slowly backing into the inevitable corner, still insisted that it was a genuine encyclical of the late Holy Father.

The Catholic Church has never engaged in the practice of uttering forgeries to attack the lives and the beliefs of Protestant sects. The efforts She makes are for the conversion of souls to belief in Our Blessed Lord and practice of His injunctions. The Protestant sects seem to conceive that the duty of making better men and women is secondary to attacking Catholicity.

That perhaps explains why it is that the world is constantly hearing of charges and discoveries from Protestant sources which pretend to besmirch Catholicity.

These charges and discoveries are seldom abandoned and hitherto never denied. Leaders like Dr. Speer of Protestant activity, supposedly educated men like Beach of Yale, put forth these flimsy yarns and seem to know little and care less for their spurious authenticity.

They go into the hamlet Sunday schools where ignorant women feed them to credulous and unsuspecting children, into hamlet churches where ministers with the intellectual acumen of a jelly-fish and a narrowness which would not be the envy of an object with neither of

the three dimensions, length, breadth or thickness, peddle them to their foolish, uninformed hearers, and they form a clever extracting medium, equal to the best pair of dental forceps, for severing Ladies' Aid and Foreign Missionary societies from the pennies, nickels and dimes which amiable old women filch piously from their husbands' jeans.

Doubtless this forged encyclical has done wonders in bolstering up the remittances from country churches to the great missionary boards of the Protestant denominations which are charged with the hypocritically pious administration of Protestant "missions" in Catholic countries.

But the lie has been run down. All the fools who swallowed it, all the evil-minded who circulated it, all the ignorant who believed it, will not be reached, and the impression it left under the authority of such men as Speer and Beach cannot be reached.

The responsibility for its circulation rests upon men of standing and brains, like Beach and Speer, who criminally gave it currency.

But we congratulate Speer that he has recanted. We congratulate him that he alone of all his confrères in this work of irresponsibility has had the grace to admit the forgery and agree to do what he can to take back the falsehood he has spread.

We cannot understand how men can with a clear conscience spread these things, where they possess the intelligence that many of them in high authority profess. Nor how they can rest easy, if they be inconceivably honest, when they learn the bad basis of their charges, for thinking of the wrong they have done.

But Rev. Speer is certainly cleaner today than most. He did not want to retract. He procrastinated for two years. He refused to believe his eyes; he would take no word; he would have dodged and defeated Father Martin's persistence had it been possible.

THE CATHOLIC UNIVERSE

We strongly suspect indeed that the admission comes in order to get rid of a pursuit which Speer evidently and rightly perceived would never lag and never stop.

But he made the admission and he is incomparably honorable in the light of the acts of those who have sinned like him—the Methodist general conference, for instance, which is now engaged, not in spreading a new lie without investigation, but in descending into the decaying vaults of buried slanders and resurrecting their rotted cadavers for further contamination of the minds of those upon whose pocketbooks they fatten.

Father Martin has really done a wonderful thing. For he has nailed an anti-Catholic lie. He has not refuted untruth with fact alone. He has made untruth unmask. The retraction of Speer is one of the most creditable performances ever wrested from an anti-Catholic. But for the perseverance of Father Martin the "Leo XIII" encyclical would have passed into the category of the "Jesuitical Oath." It would have been a lie disproved but not a lie, so captioned by its authors.

Two years of earnest and persistent tagging in a splendid cause have had their pay in the spectacle of one anti-Catholic fraud exposed by its own disseminator.

It is a refreshing spectacle and we only wish that there were more time and more opportunity to secure its recurrence in other things.

However, it is now proven that a lie against the Catholic Church by a Protestant minister can be run down and that a retraction can be gotten from the mouth of an author—two propositions of which people of good sense have hitherto been skeptical.

Recantations of this sort were supposed to exist only in the imagination of those who dreamed of an Utopia of truth.

Morning Star

NEW ORLEANS, SATURDAY, JUNE 1, 1912.

REV. ROBERT E. SPEER ADMITS THAT THE "ENCYCLICAL TO CHILI" WAS A FORGERY

A Signal Victory For Truth Over the Outrageous and Brazen Statements Circulated Two Years Ago by Rev. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church.

Mr. Speer Acknowledges in Letter to Rev. Charles Martin, of Cleveland, that the Vicious Attack on the South American Clergy, Which Pretended to be an "Encyclical of Leo XIII," and Which Has Been Quoted for Fourteen Years in Protestant Pulpits and Press, is the Lying Forgery of a Chilean Renegade, Who Wrote it For "Diversion, Never Dreaming That it Would be Published Outside of Chili." A Notable Instance of the Power of the Catholic Press in Bringing About the Exposition of a Notorious Calumny, Which May Be Taken as a Sample of all the Infamous Lies, Circulated About the Church.

(From the Cleveland Catholic Universe.)

A signal victory for truth over an outrageous calumny and brazen forgery was achieved the past week when, after a correspondence covering more than two years, Rev. Charles Alfred Martin, of this diocese, received documents from the Rev. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, acknowledging that a vicious attack on the South American clergy, which pretended to be an encyclical of Leo XIII, and which has been quoted as such for fourteen years in Protestant pulpit and press, is the lying forgery of a Chilean renegade.

Dr. Speer is a man of position and influence in his church and an author—according to the Independent—with a reputation for accuracy. When he quoted the alleged words of Leo XIII before the Rochester convention of the Students' Volunteer Movement in the winter of 1910, the Literary Digest

Chile, in which the miserable forgery is traced to its source. Dr. Speer's first and four letters follow:

Dr. Speer's No. 1.

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Ave., New York.
May 5, 1910.

Mr. Charles Alfred Martin,

3804 Eastern Ave., Cincinnati, O.

Dear Sir: It is a pleasure to reply to your courteous note of April 28. The letter which I quoted at Rochester and also at Cincinnati was a pastoral letter of the Archbishop of Venezuela, issued in 1908, and printed in full in the leading daily paper of Caracas, "El Constitucional," for December 7, 1908. I have this letter in full, as printed in "El Constitucional." The other letter of which you inquire is supposed to have been addressed by the Pope to the clergy of Chile in 1897. I quoted this letter in Rochester, but did not refer

little book entitled "South American Problems," issued by the Student Volunteer Movement, 125 East 27th street, New York city, and enclose a copy of Dr. Browning's letter as embodied in the note on the subject in this book.

I am glad that the matter has been definitely settled, not only by the statement of the secretary of the Archbishop, but also by this acknowledgment on the part of the original inventor. Very faithfully yours,

ROBERT E. SPEER.

The Confession.

Extracts from the letter of the Rev. Webster E. Browning, Ph. D., as quoted in "Note to Chapter V," "South American Problems."

"For a year or more I have been working on the matter, but have not been able to bring it to a conclusion until to-day. I first went to a member of Congress whom I have known for a number of years and told him of the letters published in the 'Lei,' and of the trouble caused by their quotation in the United States. He heard me through and then, with a laugh, said: 'Those letters were not authentic.' I replied that the secretary of the Archbishop and others had told me the same thing, but that I would be glad if he could put me in the way of proving, beyond a doubt, that his statement was true. After some hesitation he gave me the name of another gentleman, also a member of the Radical party, who, he said, was the author of the letters. I called at once on this gentleman and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878.

"In every diocese, ecclesiastics break all bounds and deliver themselves up to manifold sensuality, but no voice is lifted to imperiously summon the pastors to their duty. It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, never in the hospitals, never in the dwellings of the afflicted or distressed, or engaged in works of beneficence; that they are always absent where human misery is, unless paid as chaplains or a fee is given. You, as clergy, are always to be found in the house of the rich, where gluttony is to be engaged in, and where good wines are to be obtained."

Outrage spread through America and England as "Encyclical of Leo XIII. to Clergy of Chile," by "Geography of Protestant Missions," by Harlan P. Beach, professor of Yale and educational sec-

retary Students' Volunteer Movement; by Dr. Young's "From Cape Horn to Panama;" by Rev. Robert E. Speer, secretary Board of Foreign Missions of the Presbyterian Church; by the South American Missionary Society of London, and by other preachers and publications.

Now acknowledged by Dr. Speer to be a forgery, though name of forger, who wrote it for "a diversion, never dreaming it would be quoted outside of Chile," is still concealed.

(February 5, 1910) spread the delectable mess before an even larger audience.

A number of our Catholic weeklies blew a blast at the palpable forgery and its sponsor.

The Jesuits' paper, "America," went into the matter with some pains, and the literary Digest synopsis its criticisms, which were calculated to convince any reasonable man that the miserable screed attributed to the Pope was the bungling fabrication of a knave whose malice had overshot even the mark of plausibility. Here the case was dropped by the newspapers.

But though convicted, Dr. Speer was not convinced. Nor was his authority, Dr. Beach, of Yale.

Nor were the petty ministers through the country, who have continued to adorn their anti-Catholic harangues with this "exposure from the Pope's own words."

While the Cleveland Apostolate were giving a mission in Cincinnati, Dr. Speer lectured there on April 27, 1910, on his favored topic, "our missionary duty to our benighted brethren of South America."

Father Martin resolved to run down the "encyclical" lie, and to convince Dr. Speer; and to this end he opened a correspondence with Speer on April 28, 1910. Only the evidence of this correspondence could reveal the unwillingness of Dr. Speer to acknowledge the spurious character of his "encyclical," even in the face of direct testimony secured from the Church authorities at Rome and at Chile. Finally, after relentlessly pursuing the point for two years, Father Martin's patience and persistence are rewarded in Dr. Speer's letter acknowledging the forgery and promising to publish it as such in his new book, "South American Problems," now issuing from the press. The forger's identity is not disclosed.

The correspondence required to run down this lie is interesting, both as a matter of record and as a study in methods.

It comprises four letters addressed at intervals by Father Martin to Dr. Speer and the latter's replies; letters from the Vatican, from the Archbishop of Chile, from non-Catholics and Catholics living in Chile, from Prof. Beach, of Yale Trinity School, and, finally, a letter to Dr. Speer from his co-religionist, Rev. W. E. Browning, missionary in

to it in Cincinnati. That letter is referred to and quoted in Beach's "Geography of Protestant Missions," page 126, and in Young's "From Cape Horn to Panama," pages 91 and 92, and is referred to in an editorial in the New York Independent for March 17, 1898, entitled "A Warning from St. Peter's." This editorial quotes the reply of the Archbishop of Santiago to the letter of the Pope, sent, the Independent states, by Cardinal Rampolla.

I have not yet found any Roman Catholic authority, however, for this letter, but should be glad of any help you can give that will show whether it is genuine or not.

I never attributed the letter from Venezuela to the Bishop of Caracas. I spoke of it both in Rochester and Cincinnati as the pastoral letter of the Archbishop of Venezuela. His name is Juan Baptista Castro.

Regarding the letter of the Pope, I would add that it does not appear in the Civiltà Cattolica or in the acts and decrees of the Plenary Council of Latin American Bishops, held in Rome in 1899. Both Mr. Beach, who is a professor in Yale University, and Dr. Ward, editor of the Independent, however, say that they had ample authority for their references to it, and I am continuing the pursuit of these authorities. Very sincerely yours,

ROBERT E. SPEER.

Forgery Admitted.

Just two years after the opening of the correspondence between Dr. Speer and Father Martin, came the doctor's letter No. 4, with the remarkable revelation of slanderously and stupidly made and stupidly and slanderously used charges.

New York, April 30, 1912.

The Rev. C. A. Martin.

Dear Mr. Martin: I think I promised to let you know if we ever were able to get word settling conclusively the question as to the alleged correspondence between the Vatican and the Archbishop of Santiago, in Chile, and determining the origin of the reports regarding the correspondence. I have at last heard from Dr. Browning, one of our missionaries in Chile, that he has been able to trace the matter to its source. I have published his letter with a statement on the subject in a

He at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both, at the suggestion of one of the leaders of the Radical party.

He said that he had no idea that they would ever be quoted outside of Chile, and I told him how they had been published, or quoted, in both London and New York. This he seemed to take as a compliment to his ability in forging the documents and laughed at the whole matter as a huge joke.

"I asked him if there had ever been any basis for such letters; if any such correspondence had ever passed between the Vatican and the clergy of Chile, and he said that absolutely nothing, so far as he knew, had ever been written. 'The whole matter, then, it seems, is boiled down to this fact: the gentleman in question, who has asked me to reserve his name, wrote the letters 'as a diversion,'

to quote his own words, not expecting that they would be quoted outside of his own country. He has written these and other such letters under a nom de plume, and only a very few know of his authorship, one of these men being, as I suspected, the first man on whom I called this morning. Although all the other members of his family are Conservatives, as he told me, he is a Radical, and attacks the Church—or did, in his younger days—in this way, under an assumed name. He is a lawyer, well-to-do, I should say, and had no hesitancy whatever in assuming the responsibility of the authorship of the letters. He said that for a while he was known among his cronies of that time as 'Rampolla,' in honor of his skill in writing the letters. He also stated that these letters were the cause of the Archbishop's excommunicating 'La Lei,' a fact that tremendously increased the circulation of the paper and gave it ten years of life, whereas, otherwise, it would probably have died much sooner. At his request I keep his name secret, but you are authorized to use my letter and statements as you think best.

"The author of the letters claims that the statements are all true, even to-day."

Some of the propositions found in the Syllabus of Errors condemned by Pope Pius IX:

"55. The Church ought to be separated from the State, and the State from the Church.

"77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

"78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

Phillips' Roman Catholicism Analyzed, pp,222-3.

Parts of the Appendix to Ripalda's Catechism:

"What is that matrimony which is called civil? That which is celebrated by a civil authority without any ecclesiastical intervention whatever. Is civil matrimony true matrimony? No, but base concubinage. Why? Because true matrimony should be celebrated by the ecclesiastical authority, fulfilling likewise all which has been ordained by Jesus Christ and our Holy Mother, the Church."

Ibid., p. 237.

Quotations from the Moral Theology of Alfonso Liguori:

Vol. I, p.5, "The young man who does not know, or the adult, who is absolutely ignorant of the sin of adultery, and who sins with a married person, is not guilty of that sin."

Pages 81, 82, "The pope may dispense with all the canonical laws. He can exempt from those divine precepts in which the divine right springs from the human will, as in vows and oaths. But he may not exempt from those divine precepts which depend absolutely on the divine will. He may only declare that in a particular case the precept does not obligate."

Pages 172,173, "Sometimes one may use restrictions in taking an oath. These are divided into purely mental and not purely mental. The restriction is purely mental, when a thing is affirmed, meaning something different and in such a way that the listener cannot notice the equivocal statement. When by some means the hearer can know that it is erroneous, the restriction is not purely mental. For example, the Confessor, when asked concerning a thing heard in the confessional, may, moreover, he should, answer that he does not know, meaning, so as to reveal it."

Pages 264, 265, "Many theologians put so many conditions in the way of making secret compensation legitimate, that in practice they make it well-nigh impossible. . . The Confessor ought not to find it very difficult to permit secret compensations to his penitents." The right of secret compensation is the right of an employee to steal from his employer, over and above the wages paid him, up to whatever amount he believes his services to be worth.

Pages 265, 266, "Theologians commonly designate as a mortal sin the theft of 25 cents from those who are ordinarily poor, and 20 cents from those poor who live of their daily wages. For theft from artisans, $62\frac{1}{2}$ cents, or rather that which ordinarily they earn in a day. For theft from those who live of their rents, some exact 75 cents, others \$1.00, others, \$1.25; but if they live in poverty, then even the theft of less than 75 cents would be mortal sin. For theft from the very rich, \$1.75 to \$2.00. For theft from merchants of ordinary wealth, \$1.00; if they have small means, $62\frac{1}{2}$ cents. For theft from magnates and communities, \$1.00, and from sovereigns, \$2.00."

On page 268 his editor says, "It is to be remembered that the various amounts indicated by St. Alfonso to constitute mortal sin cannot now be considered as sufficient to constitute a mortal sin, because, as is pointed out by moderns, money was much scarcer then and therefore more precious now."

On page 332, "Betting is not prohibited, provided there be no sinful circumstances connected with it, as e.g., the drinking of too much wine."

Page 334, "Lotteries per se are lawful, provided there be no fraud and the gain is not excessive. But when they are in favor of pious causes a larger gain than is just is permitted."

Page 176, "The vow made without the intention of promising and obligating oneself to keep it is void. If only the intention of fulfilling the vow is wanting, the vow is valid and, therefore, not to keep it would be sin. He who makes a vow with the intention of promising and without the intention of obligating himself would, in all probability, be committing only a venial sin, and according to the most probable opinion, would not be obliged to keep it, provided it does not refer to the religious profession or sacred ordination, in which cases at least, by virtue of the law of the Church, the vow should be kept."

Ibid., pp. 267-270.

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This is a dark picture. But what of those who should be the guides of the people and the reformers of abuses ? The following extracts from a most withering ENCYCLICAL LETTER FROM POPE LEO, published in 1897, will sufficiently answer the question:

"The Holy Father, desiring with firm purpose to raise to the dignity of the Cardinalate the most holy, most learned, and most worthy among the ecclesiastics of South America, we ordered the formation of a full report for our guidance. In the report furnished is accumulated all the antecedents and information requisite for the designation of the right man, who, thanks to his relevant virtues, should be exalted to the title of membership of the Sacred College. . . . According to the report mentioned, the clergy of Chile - a country renowned for the patriotism and valour of its people, together with its moral and material advancement - languish under a sharp crisis of decadence and loss of prestige, which calls for immediate remedy. . . . It appears that there is only one man worthy of wearing upon his shoulders the holy insignia of the Cardinalate, and this noble individual, notwithstanding his many virtues, has endured inhuman attacks from his own brethren, from the most notable members of the Chilean clergy, without any respect being shown for, and without any account being taken of the fact that we had conferred upon him the august titles of Bishop and Archbishop in partibus infidelium. The means adopted by the higher clergy of Chili in order to obtain the Cardinal purple, have not been those of virtue and learning, but rather those of incrimination and implacable slander against every competitor. This certain and proved fact is sad indeed, and reveals extraordinary relaxation and degeneration in the religious life of the nation. . .

In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defiled, bread is denied to the enemies of the Church, and there is no one to interpose. . . .

It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor, they are never in the hospital or lazaret house, never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. . . . As a rule, they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained. . . "

Such is the charge brought against some eighty-nine priests of the Romish Church in Chili, not by Protestant detractors, but by the august head of their own Church !

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